

IN MEMORIAM
JAMES HASTINGS, D.D.

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THE proofs of this number of THE EXPOSITORY TIMES were found lying upon Dr. Hastings' study table after God had 'laid His hand upon his heart and healed it for ever.' He leaves behind him a noble example of self-sacrificing work. A notable career has ended, and a wonderful record has closed. But his work will live after him. We cannot allow this issue to go to press without briefly expressing our deep affection for a beloved friend with whom we have been associated in all his work for so many years.

T. & T. CLARK.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

"I WAS impressed with the grave necessity of demonstrating our will-to-peace as men demonstrated their will-to-war. The speeches made in our Conference, and still more the private conversations of the delegates, disclosed vast ranges of peace sentiment which never find expression. Behind Governments and politicians, behind diplomatists and militarists, there is a great silent world of men and women yearning for peace. Delegates from every land spoke about it. Dr. Deissmann said that the dumb masses in Germany were seeking for peace. Dr. Monod said that the French folk were wearily longing for peace—"the men in our universities as well as the peasants in our fields." Delegates from Greece said that their people were hungry for peace. Americans and Englishmen spoke of their nations' passion for peace. The peoples are not numb; they are only dumb. They do not lack heart, they are only in want of a voice. They cannot demonstrate their desires. They cannot speak so as to make Governments hear and heed. They need an organ of expression, and where can they find an organ except in the Church of the Living God? What is the Church for but to be a mouth for the dumb, an

instrument to utter the silent yearnings of the purest and the best in every land? Has the Church of Christ the needful life and initiative? Has she the spirit of courage and venture? Or is she dumb because she is numb? Has she health and vigour enough to gather together all that is holy and wholesome in the world, and demonstrate it in an audible judgment which will be like a voice from the throne of God? Is the Church of Christ ready to organise the forces of redemption? "Like a mighty army moves the Church of God." Is that to be a radiant reality or only an idle dream?"

The man who writes so, and ends by asking that question, is a preacher, the Rev. J. H. JOWETT, D.D. It is by preaching first of all that his question is to be answered.

Dr. JOWETT has given in *The British Weekly* his impressions of the Conference held at Copenhagen. He had other impressions, but none that made so deep a mark as this. This is the subject that remained with him after the Conference was over. This is the subject that is with him still. And always the conclusion is that the great need of the

moment is instruction in the principles of peace, and that the pulpit is the place for it.

He quotes the words of two Prime Ministers. In conversation, soon after the Genoa Conference, Mr. Lloyd George 'declared his conviction that what was wanted in these Conferences was a different atmosphere, a more imperative sense of moral ideal, and a driving power which would give the moral ideal its rightful constraints and sovereignty.' And then he added: 'We have not had the requisite religious force behind us, and it is for the Churches to supply it.'

The other is the Prime Minister of Japan. 'The Premier of Japan is not a professing Christian, but this was his judgment as he reviewed the verbal decisions of the Conference: "We must now look to the leaders of religion."' 'What,' asks Dr. JOWETT, 'is the response of the leaders of religion to the Prime Ministers of Britain and Japan?' The leaders of religion are the ministers of the gospel throughout the world. Their response is to make Peace the chief topic of their preaching, and the chief concern of their prayer, throughout the coming winter.

Now it happens that, long before the Genoa and the Copenhagen Conferences were held, the conviction came to us that Peace must be preached beyond everything else, and a volume was prepared to serve as the basis of discourse. One of the volumes of the 'Great Christian Doctrine' series, it is nevertheless not at all theological but altogether practical. The whole Biblical doctrine of Peace is discussed in it—the Peace of God and the Peace of Christ, Peace with God, with Conscience, and with Men, and, above all, the question of Peace or War. A fresh exposition is given of the principles underlying the Sermon on the Mount, leading to an interpretation of the Non-resistance sentences. And at every step the truth is made clear and sent home by new and carefully chosen illustrations.

The Conference at Cambridge in 1921 of the Modernists has been the occasion of much spilling of ink, as the newspapers express it. Another fairly large volume is just out, its author the Rev. Arthur C. CHAMPNEYS, M.A., and its title *A Different Gospel* (Bell; 3s. 6d. net).

The ground is carefully covered, few spots in the Modernist feast being left unexposed. But the author will forgive us if we say that the single page preface is worth the whole book. The preface has been written by F. A. DIXEY, M.D., F.R.S., Fellow of Wadham College, and Curator of Hope Collections in the University of Oxford.

Dr. DIXEY sees that behind all the efforts of Modernism to offer us another gospel lies a fallacy. It is the fallacy that miracles do not occur. If the Modernist could believe in miracles he could accept Jesus Christ as He is offered to us in the Gospels. But he cannot believe in miracles.

Why not? Because the laws of nature are uniform and admit of no such interruption. That is the position in a sentence. That is the fundamental article of the Modernist creed. From that all the rest comes forth.

But in making that the fundamental article of their creed the Modernists are out of date. They are a whole generation too old. In the end of the nineteenth century it was possible to hold that the laws of nature are unalterable. It is not possible in the twentieth. It is known now that there are no such things as laws belonging to nature. These so-called laws are our own invention. They are for convenience of speech. And they mean no more than that the universe is a cosmos, an orderly system, which we can depend upon for the work we have to do.

To say that these laws admit of no interruption is to assume a knowledge of the universe which we do not possess. Says Dr. DIXEY: 'Natural science is perfectly justified in saying that many of the recorded occurrences in the New Testament cannot

be brought under the operation of any of the ascertained uniformities of natural process ; but in order to meet these records with a blank denial, it is necessary to make the assumption that our knowledge of cause and effect, admittedly imperfect in the past, is at the present day complete and unalterable.'

And every new day offers new proof that it is not. Is telepathy a fact ? Science cannot say yet. To-morrow it may be able to say. Hypnotism is a fact. Yesterday it was denied, and on this very ground that it contradicted the laws of nature.

What, then, are we to do with the miracles ? We are to take them on their evidence, just as we take everything else. 'Whether they actually occur,' says Dr. DIXEY, 'is purely a matter of evidence.' And he adds this significant sentence : 'In considering the credibility of the witnesses of alleged miraculous events, it should be remembered that in the history of human experience it has frequently happened that phenomena have been observed which the then existing knowledge of natural "law" was unable to explain.'

In the year 1909 there was celebrated in Cambridge the centenary of the birth of Charles Darwin, and the fiftieth anniversary of the publication of *The Origin of Species*. An invitation was addressed to the Catholic University of Louvain to send a representative. The University decided to accept the invitation, and sent Canon DORLODOT, D.D., D.Sc., the Director of its Geological Institute.

Canon DORLODOT went with a will. And enjoyed himself. Even yet he thrills with pleasure as he remembers the moment when his name was called by the Chancellor of Cambridge University. 'Each name was naturally greeted with applause ; but the clapping was redoubled when the Registrar of the University announced "The delegate of the Catholic University of Louvain." The élite of English Catholics were equally pleased. I was informed that my address sounded just the right note in the

opinion of all the Catholics present, and was subsequently given publicity in the *Tablet*.'

But very different was his reception when he returned to Belgium. In Catholic communities the name of Darwin is not held in honour. No proposal is ever likely to be made for his canonization. Have not his books been on the Index all these years ? His *Origin of Species* is bad enough, but his *Descent of Man* ! No Catholic can forget that Darwin is supposed to have held that man is descended from the monkey. Canon DORLODOT at a celebration of the centenary of the birth of Darwin ? He might as well (as he now ruefully says) have celebrated a centenary of the birth of Luther.

So Canon DORLODOT called a 'Conference'—several 'Conferences'—and proceeded to answer for his presence in Cambridge. His answer has now been translated into English by the Rev. Ernest MESSENGER under the title of *Darwinism and Catholic Thought* (Burns, Oates & Washbourne ; 6s. net).

What is it that hinders a Protestant from declaring his belief in Darwinism ? Is there anything that hinders ? That which stands in the Catholic's way is very definite and very dreadful. It is, first of all, Tradition ; next, it is the Encyclical *Providentissimus Deus* of Pope Leo XIII. ; and, finally, it is the Biblical Commission of Pius X. All these obstacles had to be overcome by Canon DORLODOT, and he overcame them all.

What is Darwinism ? Canon DORLODOT sums it up in two propositions. First, 'the primary origin of living beings is the result of a special influence on the part of the Creator, who infused life into one or a few elementary organisms.' And next, 'these organisms, by evolving in the course of ages, have given rise to all the organic species which exist at the present time, as well as those which have come down to us only in the fossil state.'

Opposed to those two 'fairly moderate' pro-

positions there are extreme opinions, one on either side. There is 'the theory known as Absolute Evolution, and the theory known as Creationism or Fixism. The theory of Absolute Evolution denies the special intervention of God, even in the origin of life: it attributes the first origin of living beings to a natural evolution of inorganic matter, which became organised and ultimately living matter by the simple action of forces, or, better still, of powers inherent in matter, or which at least were inherent in it in days gone by. The Creationist theory, on the other hand, admits a special intervention of God at the beginning of each one of the groups which we now call species.'

Now if Canon DORLODOT had been an ordinary controversialist, he would have shown that the two extreme opinions are wrong, and the middle opinion right. But that was not his purpose. He himself is a believer in Absolute Evolution. He does not hold that God's hand is to be discovered anywhere in all the long line of evolution—not at the place where a new species is found, not even at the beginning where all the start was made. He had to persuade his Catholic hearers that Absolute Evolution is the Catholic doctrine. And he did it. Over Tradition, over the Papal Encyclical, over the Biblical Commission—he rode right over them all and came home triumphant.

His chief difficulty was with the six days of creation. He rejected with contempt the modern notion that the six days are six periods of time. Well, then, if they are six days they are six days, said Tradition, Encyclical, and Commission. Not so, said Canon DORLODOT, they are nothing. For first of all, 'we must reject *a priori* any interpretation which would make a text of Holy Writ a Divine instruction upon a subject belonging to the physical or natural sciences'—and of course he proved to his hearers that Tradition, Encyclical, and Commission were with him there. And in the next place, 'when the sacred writers describe natural objects, we must understand them sometimes in a figurative sense, and at other times we must simply bear in

mind that they are speaking the language of the men of their time, language which corresponds more often to the sensible appearances than to the inmost nature of things'—and again he showed that he had all the authorities on his side. Then triumphantly: 'It is by means of these rules of interpretation that we must seek the explanation of the apparent contradictions between the language of Holy Scripture and that of modern science.' And his Catholic hearers had committed themselves to the statement that Genesis and Science are in contradiction, and that, when they are in contradiction, Genesis must go.

Within the domain of Biblical theology we do not see any book more frequently quoted by progressive scholars than Professor E. F. SCOTT's volume on the Fourth Gospel. The interpretation of that Gospel seems to have taken a new departure from it.

Professor SCOTT has now written another book. His mind has been drawn to *The Epistle to the Hebrews: Its Doctrine and Significance* (T. & T. Clark; 8s.). So are the minds of many scholars drawn to-day. It is a modern attraction. Last generation may be said to have discovered the Epistle to the Hebrews. This generation may obtain the credit of having interpreted it. After centuries of neglect, even of deliberate disregard, this great Epistle is at last coming to its own.

The disregard of the Epistle to the Hebrews was due to suspicion of its theology. For its theology is its own. It is neither Pauline nor Johannine, it is neither Petrine nor Jacobine. Now the attraction of Professor SCOTT's book on the Fourth Gospel lay most of all in the way it brought out the distinctiveness of the Johannine theology. It may therefore be expected that he will not miss the distinctiveness—he is almost prepared to call it the eccentricity—of the theology of this unique Epistle.

It is distinctive in its very conception of religion.

What is religion? The writer of the Epistle—by the way, Dr. SCOTT does not know his name, and does not care to know. ‘The church,’ he says, ‘had many leaders and teachers, and among them men of conspicuous gifts, of whom no record has come to us. The writer of Hebrews, it is fairly certain, was one of those forgotten teachers, and the search for his name is labour wasted.’

The writer of the Epistle, whoever he was, or she, does not open his argument with a definition of religion, after the manner of a modern theologian. ‘With abstract analysis of this kind ancient thought did not concern itself. Nevertheless there is everywhere present to his mind a definite idea of what religion means, and by this idea his whole argument is tacitly determined. It is summed up in the phrase which meets us continually in the Epistle—“to draw near to God.”’

Now that conception of religion is not Pauline, nor is it Johannine. It is not the conception of the Synoptic Gospels. In the Synoptic teaching, ‘Jesus seeks to awaken in men such a confidence in the heavenly Father that they draw near to Him—surrendering themselves, in joyful obedience, to His will. For Paul the one end of religion is fellowship with God; and in the love of Christ, from which nothing can separate us, he finds the assurance of this fellowship. A similar view is set forth in the Johannine writings, although the communion with God is there conceived in a more metaphysical fashion, as a participation in the divine nature. But in Hebrews we hear nothing of fellowship with God, much less of actual union with Him; for it is assumed that God must always remain apart, “the Majesty in the heavens.” Our attitude, even when we draw nearest to the throne of grace, cannot be other than one of “reverence and godly fear.” The approach to God in which religion consists, is regarded, in this Epistle, as an act of *worship*, and is described in the language of Old Testament ritual.’

Is it, then, taken over from the Old Testament? It is taken over with a difference. And the differ-

ence is vital. In the Old Testament God is the sovereign Lord, and the attitude of the worshipper is an attitude of awe and homage. Then this attitude passes into confidence, confidence that the worshipper, because he is a worshipper, has a right to God’s protection. The Psalmists become aware ‘that amidst all changes and troubles they have an ever-present help. They attain to a condition of soul in which there is no longer any thought of the benefits they may receive from God, since the approach to Him is itself the fulness of life and joy.’

‘The writer of Hebrews sets out from this Old Testament conception of religion as worship. But where the Old Testament simply accepts the fact that in the approach to God we obtain the supreme blessing, he connects this fact with another, which to his mind explains it. By drawing near to God as His people we draw near, at the same time, to the heavenly world. Our lives are no longer bound up with the visible and changing things, but are firmly anchored to the eternal realities. These two ideas of access to God and access to the higher world are everywhere united in the Epistle, and are both included in the conception of worship. To come into God’s presence is to pass through the veil—to rise out of the sphere of change and illusion and find our true home among the things that cannot be shaken.’

‘From this it follows that worship does not consist in certain acts of homage, performed at stated intervals, but in the abiding condition of those whom God has accepted as His people. As Paul conceived of the Christian life as an uninterrupted fellowship with God in Christ, so this writer thinks of it as a continual act of worship. Through our great High Priest we have been enabled to draw near to God, and by so doing to identify ourselves with the higher world. Worship has its sign and outcome in that spirit of faith whereby we apprehend the things not seen.’

This conception of the unseen is a feature of the

Epistle to the Hebrews which is so pervasive and so fruitful that it alone gives the Epistle distinction. For it is not simply a realization, however vivid, of the future world. The contrast between the seen and the unseen is spatial rather than temporal. But neither is it spatial, if that word suggests the notion of locality. It may be that St. Paul could not think of 'the heavenlies' without the thought of a habitation in space. The writer of this Epistle is not embarrassed in that way. In the unseen, which is also the eternal, that which is imperfect here and now has become perfect. And that perfection is realized, not only in the Christian High Priest, but in Christians, in the very Christians whom the writer was acquainted with, and in the writer himself. For its attainment is through faith. And faith is the realization of the things which every worshipper of God hopes for; it is the present possession of the things that are unseen and eternal.

The enmity between Edom and Israel was of long standing and very bitter. It began, in folklore if not in fact, with a quarrel between Esau and Jacob in their mother's womb. The difference between the two, as they grew to manhood, was very marked both in body and in mind; and many stories were told, intensely interesting as we read them even now, of their rivalry. Strange to say, these stories, though coming to us from the Israelites, make Jacob the transgressor, with more than a taste of meanness, and Esau the sufferer, with more than a touch of magnanimity.

But historically the enmity took definite shape when the Israelites reached the borders of Edom on their way to Canaan. They asked permission to pass through the Edomite country and were refused. They never forgot that refusal. Other acts of hostility must have passed between them in the course of their history, for even the Philistines, with whom the Israelites waged a long conflict for their very existence, were never hated as the Edomites

were. But the climax came when Nebuchadnezzar captured Jerusalem and carried the Jews captive to Babylon. The Edomites assisted the Babylonians and urged them to raze Jerusalem to the ground. Then they stood by the way as the Israelites passed to the land of their captivity, rejoiced openly and insultingly over their calamity, and caught and killed any one who attempted to escape.

The enmity was of long standing. Amos says: 'His anger did tear perpetually, and he kept his wrath for ever.' But the last act was beyond forgiveness. On the Edomites falls the only curse in all the prophecies of Jeremiah. Against the Edomites Ezekiel utters the fiercest of his threats. The Book of Obadiah is nothing but a prophecy of the doom prepared for the hated nation. The poet of Ps 137 united the Babylonian tyrant and the Edomite traitor in one imprecation, so terrible in its vindictiveness that we shudder as we repeat it now. But the most awe-inspiring of all the prophecies or poems is the vision which Isaiah saw, of the avenger of Israel's wrongs returning from the slaughter of the Edomites, and boasting that he had trod them in his anger and trampled them in his fury and that their blood had stained his raiment.

The passage is Is 63¹⁻⁶. It is the passage appointed to be read for the Epistle in the morning's service of Monday in Holy Week. What can a preacher do with it? For its meaning is unmistakable. Isaiah sees in vision a warrior, haughty and remorseless, returning from the slaughter of the Edomites. He is the avenger of Israel's wrongs. He boasts that he has trodden them in his anger and trampled them in his fury. The prophet asks the meaning of his dyed garments and his glorious apparel. The raiment is dyed with the Edomites' blood. There is no thought of concealment. 'Their life-blood has been sprinkled upon my garments, and I have stained all my raiment.' It is a vision of utter and unrelenting vengeance. What is the preacher to do with it?

He may preach the gospel of the grace of God with it. For out of it come two great principles of God's

working in the world, the two principles that explain all the anomalies of the world and vindicate the ways of God with men.

The first principle is this : *Every wrong that has ever been done upon earth shall be righted.*

Isaiah saw that. That is why he had this vision. All the prophets saw it. It is the faith that made them prophets. We bandy words about their foretelling, or their forth-telling, and we miss the very meaning of their existence. Their foretelling was forth-telling, and their forth-telling was foretelling always, for both were covered by their faith in God, the righteous God, the God who sees that righteousness is done. There were two facts which the prophets of Israel were sure of—one that God is absolutely just, the other that He is able to make His justice prevail. With these two facts they interpreted every event as it occurred, saw into the future, and had boundless confidence in God.

The Lord executeth righteous acts,
And judgments for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.

He made known His ways and His doings by the mouth of His servants the prophets. In prophetic vision Isaiah saw Israel's avenger return from the destruction of the Edomites, when no such destruction had yet taken place, because he knew that every wrong done under heaven is righted.

It was a great discovery. Have we made it? Have we even accepted it from the Hebrew prophet? Who can believe that we have accepted it who remembers the things which were said when the War began? Either God is not just or He has not the power to make His justice prevail—those were the things that were said. And they are said to this day. The end of the War, though it was in power and righteousness, did by no means bring us belief in the righteousness and the power of God. The popular belief at the moment seems to be that God is well-meaning but weak. Let us get back to the

prophets. Let us get back to St. Paul. 'God is not mocked,' said St. Paul, 'for whatsoever a man soweth, that shall he also reap'—there is His righteousness. And again: 'We know that all things work together for good to them that love God'—there is His power. We laugh now at Browning's

God's in His heaven,
All's right with the world.

But that is the very discovery that gives the Hebrew prophets their unique place in the history of the world.

The second principle is this: The wrong is righted, *not by the suffering of the wrong-doer, but of the wronged.*

Did Isaiah see that? The conqueror in Isaiah's vision returned from Edom with the blood of the Edomites sprinkled on his garments. But in the vision of Christ the conqueror returns and the blood that stains his raiment is his own blood.

'If a man smite thee on the right cheek,' what then? There are three ways of it. 'I will smite him back'—that is one way. That is the pre-prophetic way. 'God will smite him'—that is another way. That is the prophetic way. The third way is 'Turn to him the other also.' That is Christ's way.

Which of the ways is likely to prevail? The pre-prophetic way has been tried from the beginning; has it ever won? It is the way that is tried by most men and nations still: is there any sign of its winning? The second way, the prophetic way, is right, but it needs interpretation. It is God's way; but not as Isaiah understood it. The only way that has won and will win is the way of Christ.

When the Boxer riots took place in China an expedition was sent to punish the Chinese. The great nations of Europe were represented in the army; a German general was in command. The Missionaries protested against it. They wanted no revenge. The Kaiser gave orders to his general

that no mercy was to be shown. Which way is the winning way, the Kaiser's or the Missionaries'?

The Israelites themselves found the winning way. They found it when they became followers of Christ. Until Christ came there was no forgiveness for the Edomites. The Romans sent an Edomite to rule in Judea, and Herod the Great did all that man could do to conciliate the Jews. He married a daughter of their race. He built a Temple—for magnificence the wonder of the world. But they hated him still, and all the Herods that came after him. Then one of these Jews, exiled to the isle that is called Patmos, had a vision. It was a vision of vengeance over the Edomites, like Isaiah's. But in place of the proud conqueror, his raiment stained with the life-blood of his enemies, what John saw was a lamb as it had been slain.

When is this victory won? It is won when the wrong-doer sees himself in the wronged.

The ranks are crowded tier on tier,
And midst them in my place am I,
As oft before; we talk and jeer,
Waiting to see yon captive die,
Who in the arena stands alone;
He turns his face—I see my own!

'Tis I that wait the roar and rush
When bars are raised; 'tis I that fall
Upon my knees, amid the hush
Of cruel tongues, on Christ to call;
Upon whose parted lips the while
There breaks a glad triumphant smile.

So it was with Saul of Tarsus. First came Jesus and identified Himself with those to whom Saul was doing wrong. 'Saul, Saul, why persecutest thou me?' And then Saul identified himself with Jesus, 'I am crucified with Christ.' The victory was complete.

George Adam Smith.

BY WILLIAM L. DAVIDSON, M.A., LL.D., PROFESSOR OF LOGIC AND METAPHYSICS IN THE
UNIVERSITY OF ABERDEEN.

It is a great thing for any University to have as its head a man of learning whose fame as a scholar is widely known throughout the world. Aberdeen University is specially favoured in this respect in its Principal and Vice-Chancellor, Sir George Adam Smith, whose writings in Biblical Criticism are standard works in America as well as throughout Europe. His exhaustive treatise on Isaiah attracted many of us years ago when it first made its appearance, while he was minister of what was then Queen's Cross Free Church, Aberdeen, and the outstanding preacher of the day. Not only lucidity of style, mastery of thought, and critical acumen distinguish this solid and inspiring work, but also rare open-mindedness and liberality of view.

The personality of Sir George Adam Smith is a very complex one, and it is not easy to do justice to the characterization of it. What attracts the attention of one who first comes in contact with him is his geniality and alertness, and his keen interest in any subject that may be brought before

him for consideration. He is essentially an active man, alive at every point, in mind and in body, and not sparing himself when duty calls or help has to be given. His range of intellectual interest is practically unbounded. And, as the width of his sympathy is great, so also is the range of his acquirements. As a scholar, he occupies a front position in Hebrew learning, with which we naturally associate his name, and to which his students of former years in the United Free College of Glasgow bear grateful witness; but he is also a distinguished classicist, and has wide sympathy with philosophy and cognate studies. Of his many published works, two have long ago attained the position of classics—*The Book of Isaiah* (in two volumes), and *The Historical Geography of the Holy Land*, the latter of which achieved a new edition every year for seven years after its publication in 1901. To these must be added his *Deuteronomy* (1918), and *The Early Poetry of Israel*, which reproduces the substance of his

course of 'Schweich Lectures,' delivered in London before the British Academy in 1910, and deals with the vastly interesting topics of 'Language, Structure, and Rhythms,' to which Lecture I. is devoted; and 'Substance and Spirit,' overtaken by Lectures II. and III. Few lectures could be more valuable for the student of the Old Testament, more especially Lecture III., with its exceptionally fine rendering into English of poetical passages from the Hebrew.

As a preacher, the Principal is distinguished by extraordinary clearness of utterance, aided by distinct vocal enunciation and a pleasing, well-regulated voice. He is eloquent and inspiring to a degree, and always intense. He is at his best when he officiates in the University College Chapel, especially when his theme is from one of the Old Testament prophets, when his own masterly rendering of the passage selected, read out with proper emphasis and feeling, throws a flood of light on the prophet's meaning and brings out the sense in a way that almost dispenses with commentary or detailed exposition. He is powerful as an orator, in the best sense of the term (to be judged, say, by his memorable addresses to the General Assembly of his Church when he occupied the Moderatorial Chair); and his popularity is owing, not only to the worth and striking character of his thought, but also to the whole-hearted way in which he throws himself into the subject handled. In addressing a public meeting, he at once rivets the attention of the audience and creates a sympathetic atmosphere which he utilizes with great adroitness. For, behind all, lies the feeling on the part of the hearers that they are in the hands of a master of his subject, speaking out of personal conviction. Hence the desire of those engaged in furthering any worthy object to secure the Principal to advocate their cause. With him as speaker, success is assured.

The Principal is a *persona grata* with all classes of the community—not least with the Lord Provost and members of the Town Council. This is a great asset to the University; for to it, in no small degree, is owing the good and friendly relationship that exists between the University and the City of Aberdeen—between Town and Gown, manifesting itself in generous support extended by the civic community, when need arises.

It is as head of the University, of course, that the Principal's full strength appears. Wise, tactful, alert, ever zealous for the welfare of the

great Institution over which he presides, he is effective alike as a counsellor and as an administrator. He keeps himself fully abreast of the learning of the time, and is keenly interested in every branch of it. Dealing, as he has to do, with a number of University 'Faculties' (Arts, Science, Divinity, Law, and Medicine), he has the gift of being able to make the interest of each his own, and never fails to lend a sympathetic ear to aspirations and requirements in every one of the departments and a helping hand towards progress and the removal of obstacles that block the way. He is guided by ideals, but his ideals are always made to keep in view their realization in actuality. Hence his value as counsellor in cases of doubt or difficulty. In any matter that requires delicate handling, he excels. In initiating plans and carrying out projects, whatever the time and the toil demanded, he is indefatigable. At the thought of his multifarious duties and busy life, one often wonders where the season of rest comes in. In days gone by, the Principal of a Scottish University was simply the figure-head, occupying very much the position of *otium cum dignitate*; but to-day he is perhaps the hardest-worked man in the Institution. The calls upon him are never-ceasing. This is inevitable, but also gratifying, for it is owing to the continual growth and progress of the University and the constant need of adjustment to fresh requirements and new situations, showing that the University is a living organism, and not a dead thing.

During the war, the Principal's tireless energy and outstanding capacity found striking illustration. At a critical and anxious moment, when our country was eager to rivet the friendship and secure the practical help of America, the Principal, who had made his name in former years in America by a series of University lectures there, was sent forth to the States, with the sanction of Aberdeen University, on a great mission of enlightenment, and for six months did yeoman's work in powerfully expounding to the Americans the true attitude and aims of Great Britain and in removing misunderstandings. His success was immense, as has been abundantly testified by Americans themselves; and for this the country owes him a great debt of gratitude.

In the University Court and the Senatus alike, the Principal is held in the highest esteem; and in both bodies his influence is deservedly great. He is an ideal chairman, making himself fully

conversant beforehand with all the matters that come up for discussion and decision—clear and definite in his opinions, fair in his judgments, and tolerant of those who may differ from him. His tact also and his sympathetic nature make him an ideal Chairman of the General Council of the University, securing to a remarkable degree the smooth working of that complex and fluctuating body.

His influence with the students of the University and his power over them is exceptionally great, arising from the fact that he identifies himself with student interests and keeps in general touch with the students themselves, attracting them by his uniformly frank and cheerful nature, his accessibility, and his sympathy with the social side of

student life, as well as with student work and aspirations. He is the students' friend, and they know it.

A leading characteristic of the Principal is his power of making friends. His own distinctively social nature demands this, and a friendship formed by him lasts. He is an optimist, and optimism is infectious, and thereby life is made worth living.

This sketch would not be complete without a separate reference to the Principal's social qualities. These are altogether exceptional, for he is by his very nature 'one who loves his fellow-men,' and they adorn not only the gracious hospitality of his home, but also his public life. This makes him a very notable representative of the University on great occasions.

The Epistle to the Hebrews once more.

BY PROFESSOR J. VERNON BARTLET, D.D., MANSFIELD COLLEGE, OXFORD.

My friend Professor C. J. Cadoux has raised afresh, in the September number, the problem of the historical setting of the 'Epistle to Hebrews.' It is one that has long had attractions for me, and I have at various times during the last twenty years made attempts to solve it. Each time I have had to set aside one element or another in my theory which seemed no longer tenable; but each time I felt more assured that, while I was departing more and more from the traditional view as to the body of readers addressed and the occasion and date of this 'word of exhortation' (13²²), I was getting nearer to the full and exact truth of the matter; for each time the theory fitted more easily into a large complex of converging indications. In the hope, then, that I may be able to carry the readers of THE EXPOSITORY TIMES, and perhaps Professor Cadoux himself, somewhat nearer to the final solution than they have hitherto felt themselves to be, I take leave to sketch briefly the line of my approach and the point reached up to date. In so doing, I can shorten my story by mostly taking for granted the large area in which we are at one, and dwelling only on the matters as to which our results diverge.

Originally,¹ then, I envisaged the situation in terms of the conclusions reached by A. B. Bruce and Dr. Hort touching the 'pull' of ancestral

Judaism as at the root of the readers' tendency to 'drift away' or 'draw back' from living 'faith' in Jesus as 'the Christ,' under the pressure of a special menace of persecution. In their well-grounded resistance to the bias, then first developing, towards what Westcott rightly called the 'ingenious paradox' that the readers were Gentiles, those scholars were supported also by G. Milligan and A. S. Peake, in recent studies of the Epistle, though the two latter inclined to the newer view that they were a section of the Church in Rome. But I could not follow even Hort in holding that they were located in Jerusalem and Judæa. I tried, therefore, to find a suitable Jewish-Christian community living under the shadow of the impressive influence of the living forms of 'priesthood, sacrifices, ancient covenant, commonwealth' (Hort), yet in an Hellenistic, not a Hebrew environment; and sought it in Cæsarea, or rather in Judæo-Christian communities outside Judæa, 'of which Cæsarea may be taken as type,' at the critical season following on the martyrdom of James, the Lord's brother, in A.D. 61-62. As to authorship, I tried to follow the earliest tradition, to see if it would satisfy the conditions thus conceived; and this led me, like Dr. Cadoux, to examine 'the early and definite external evidence to the effect that the author was Barnabas.' But, after all, the earliest witness to such a tradition is Tertullian, some 150 years

¹ *Expositor*, June 1902 and November 1903.

after the Epistle was written; and it was purely a Western tradition,¹ and as such the less entitled to credence as of really historical value for a writing addressed to some circle in the East. Further, the reference to 'our brother Timothy,' at its close, did not suit very well the authorship of Barnabas, who had no known personal relations with this member of Paul's entourage from the date of his second missionary journey onwards.

These points tell against Barnabas as author. Further, I soon began to see that the references to priesthood and sacrifice were not in terms of the contemporary Temple at Jerusalem, but of the Mosaic Tabernacle as described in the Pentateuch. This removed any presumption in favour of a community such as Caesarea, on account of propinquity to Jerusalem, rather than merely 'some community of the Dispersion in the East . . . with a Hellenistic type of Judaism' (A. B. Davidson, *Comm.* p. 18). But before these fresh considerations had told effectively on my thought, others had done so, and led to a modification of the above theory in the way of further definition of the first readers in relation to their immediate Christian environment.² Starting from the strange wording of the final salutation, 'Salute *all* your leaders and *all* the saints,' one asked, 'Why this reiterated emphasis on "all," unless a section only of the community is being addressed?' Westcott, in agreement with the patristic commentators, had observed that the special salutation of the leaders here enjoined 'implies that the letter was not addressed officially to the Church, but to some section of it.' Indeed, we may say that its author's aim was to bring a certain section or group into line with the views and practice of the local leaders (*ἡγούμενοι*), and of that part of the Church which followed them loyally. Thus the readers originally in view were a special group of conservative Judæo-Christians, homogeneous not only in type of piety but also apparently in their other conditions (e.g. a culture fitting them to be 'teachers,' after so long a lapse of time, 5¹², and possessions, 6¹¹, 10^{32ff}; cf. 13^{5f}). Thus they were inclined to stand apart from the local body of 'the saints' and their leaders, especially

now that persecution was recurring; and in this connexion their non-committal or disloyal attitude as Christians, rooted in their lack of insight into the real meaning of true 'faith' in Jesus as the Christ, seems to have led some of them to absent themselves even from meeting together themselves for distinctively Christian fellowship (10²⁵). They were in fact the circle which felt to the greatest degree the influences making for worldly prudence and the line of least resistance at a time when 'faith,' as a positive and energetic loyalty to 'the living God' finally revealed in Jesus as His Messianic Son, was most called for by the crisis of the hour, which seems to have developed so suddenly as to force the writer to send his 'word of exhortation' before him from Italy, though he was himself shortly to sail; nay, he seems to be detained only until he can learn whether 'our brother Timothy' may not be able to join him (13^{19. 23}), after release from captivity. 'In a word, the circle of readers addressed in the high argument of this great appeal, was the social and intellectual aristocracy of the Jewish Christians' in the local body of Christians generally. 'The moral influence of their example would be enormous. . . . A body of natural leaders of opinion must be kept from "falling away," if any effort on the part of their distant friend and teacher can avail by any means. To this end he adds the cheering news that Timothy, a name probably loved and respected' among them, 'had just been acquitted of the charge which had brought Paul to death—so that their enemies were not all-powerful, after all.'

Such a view casts light also 'upon the lack of opening address to the Epistle as we have it.' 'Here two alternatives present themselves. The writing may never have had any such address, as distinct from a mere direction on the outside. But the more probable view is that there was once the usual address ending with *χαίρειν*, prefixed to the splendid opening, *Πολυμερῶς κ.τ.λ.* "To . . . and the church in his house, greeting," so it may have run. Such an address, *from its particular and restricted nature*,—so unlike the general character of the argument, which made the Epistle singularly fitted for far wider use than that originally contemplated,—would tend to fall away directly the work began to be copied for the benefit of others.' In its place the mere descriptive designation 'To Hebrews' (*i.e.* Jewish Christians, as distinct from Christians as such)

¹ Dr. Cadoux says that 'in one passage' Origen 'quotes He 13¹⁵ as a word of Barnabas.' But the *Tractatus* to which he here alludes are now known to be the work of Gregory of Elvira in Spain, in the latter part of the fourth century.

² *Expositor*, June 1905, pp. 431-440.

would naturally arise. . . . The point may be illustrated from the partly analogous, and partly contrasted, case of the Epistle to the Romans. For there is a good deal of evidence, going back as far as Origen, which shows that 'there were in circulation in ancient times a few copies of the Epistle from which all local references had been removed.'¹ Both Epistles became 'general' in form, as they were in substance. But whereas in the case of Romans there were from the first copies which preserved the original address, and a great church identified with the latter by its living tradition, in the 'Epistle of Hebrews' it was otherwise on our theory.

But thus far this theory was still conceived in terms of Cæsarea, as the sort of locality in which the special house-church was to be sought, and of Barnabas as author. Between 1905 and 1910, however, these two ill-grounded assumptions had, for reasons already indicated, fallen away,² and the solution which still seems to me to meet the case in all respects had worked itself out in my mind. This may be seen stated yet more recently and briefly in 'The Riddle of the Epistle to the Hebrews,' in the *Expositor* for 1913, i. 548-551. In substance the fresh features are as follows. The approach to the secret of the riddle is found in the reference to Timothy as having just been set at liberty, and as possibly soon to join the writer himself; and the links in the argument are these. Timothy, as Dr. Cadoux also argues, had become involved in Paul's case at its latest stage (cf. 2 Ti 4^{9ff.}). This fixes the date of his liberation as soon after the latter's death, which fell probably soon after the 'two whole years' of Ac 28³⁰, i.e. about spring or summer of A.D. 61 or 62. The judicial execution of the typical Christian missionary meant (as I believe) that his appeal from the charges brought against him, in which Jews of the Roman province of Asia took the lead (Ac 21²⁷, 2 Ti 4^{14f.}; for Alexander the coppersmith of Ephesus as probably active against Paul before Nero's Appeal Court, cf. Ac 19³⁸), had failed, and Rome now seemed officially to treat Christianity as dangerous to law and order. This would produce a profound impression wherever the case was known, and nowhere so much as in the Roman 'Asia,' and Ephesus its capital, where Paul had lived and worked

up to within less than half a year of his arrest in Jerusalem. In Ephesus it would tend to create a sudden crisis,³ due especially to the handle thus given to Jewish enmity, and that particularly in the Christian circle nearest in standpoint to Jewish piety and farthest from the Pauline gospel, and so least ready to show its distinctive Christian colours—the full theoretic justification of which it but feebly realized. When news of the critical situation for Christian faith in this special group reached Italy, it would naturally occasion such a 'word of exhortation' as our 'Epistle to Hebrews,' if there was within the circle of Paul's fellow-workers there gathered a teacher of prophetic gifts adequate to rise to the new situation, and produce a fresh *apologia* for the finality of the gospel of Jesus as compared even with Judaism in its most authoritative form, that of the Mosaic ideal of religious access to God in the worship of the divinely enjoined Tabernacle service.

But who of Paul's associates known to us as connected with Ephesus was adequate to such a task? There is but one answer possible, Apollos as described in Ac 18^{24ff.}, 1 Co 1¹²⁻⁴⁶. He, too, in contrast to Barnabas, meets the conditions of close association with Timothy, both being fellow-workers of Paul in Ephesus. That Apollos had been with Paul at an earlier stage in his captivity in Rome is shown from Tit 3¹³, where also he is referred to in such terms that it is natural to imagine him as on his way eastwards, *via* Crete, in order to get rebutting evidence against the local charges brought by 'Jews from Asia,' and presumably to return in due course with it.⁴ Thus we can easily picture him after Paul's death writing c. 61-62, say from Brindisi (note the salutations are from 'those of Italy,' not 'of Rome')—where he was awaiting Timothy after his release in Rome—the great 'word of exhortation' to a special group of wavering Jewish Christians in Ephesus, with whom he probably would have had personal relations, even as Timothy had had (cf. 1 Ti 1^{3ff.} for the danger of a Judaizing type of local Christianity in Ephesus).

³ Christians at Ephesus had also undergone, soon after they 'were enlightened' (10^{32ff.}), a season of persecution, as we see from Ac 19 and 2 Co 1⁸⁻¹¹.

⁴ On the other hand, there is no known likelihood of Barnabas going to Rome.

⁵ Any affinity between Hebrews and 1 Pet written c. A.D. 63, seems most easily explained by the latter's dependence on the former's fuller handling of the points in common; e.g. He 10²² and 1 P 1².

¹ Sanday and Headlam, on Ro 1⁷.

² See art. 'Hebrews, Epistle to,' in the last edition of *Ency. Brit.*

Apollos satisfies all the 'Alexandrinism,' as a mode of thought, that marks the high argument, without any need of looking to Alexandria as the home of its first readers; and at the same time we are able thus to fit the Epistle into the context of a definite historic situation by aid of its precious closing personal references. This result seems valuable as 'linking up' certain data of the Apostolic Age which hitherto have had to be read out of relation to their historic relations and setting, and thereby to add appreciably to their coherence and significance. If this synthesis is really a recovery of the facts of history, then it will afford a fresh fixed centre of light and further inferences, some of which may help to fix or illuminate other points still in relative obscurity. Further, I have put my contribution into the form of the story of its genesis, by a process of gradual advance through elimination of false assumptions and bringing into reckoning

fresh considerations (present on the surface of the Epistle itself, yet not utilized in the right way by the constructive imagination), in order to suggest by an object-lesson how much room there still is for hope that the Apostolic Age will yield up many more of its secrets. For the written deposit of *real human life* does not lead students nowhere, or into wilds of mere guesswork, if only they keep their minds open to learn and unlearn, and follow confidently, step by step, whither all the indications taken together may by convergent testimony lead them. In the text of the New Testament there is, I am persuaded, none of the duplicity which deliberately covers up its tracks from the eye of later times. Similarly, the historian in his efforts to interpret the life-record of the Apostolic Age can do nothing in the long run against the truth, but only with and for it.

Literature.

FREEDOM OR NATURAL LAW.

Is there such a thing as moral freedom, or are we all under the tyranny of natural law? That is the question which Mr. B. M. Laing, Lecturer in Philosophy in the University of Sheffield, sets out to answer in his book, *A Study in Moral Problems* (Allen & Unwin; 10s. 6d. net). Others have set out to answer it before him, and of that he is well aware. But all the problems in philosophy, as in religion, that are not yet solved have to be discussed by every generation as it comes. And Mr. Laing believes that every generation ought to be able to do something towards solving those problems, even those that never will be finally disposed of.

In any case, this is the business of an ethical teacher at the present time. It is not the discussion of metaphysics; it is the inductive inquiry into the facts or fancies of the moral life. The War has set men on the solid ground of reality, or at least men think so. They want truths to live by, facts to stake their future on. And so Mr. Laing, himself an *M.C.*, sets out, with hope in his heart and a determined eyebrow, to find whether or not we are responsible for what we say and do.

He does not prove we are, but he makes it very probable. Clearly he has himself become convinced that 'God is not mocked: for whatsoever a man soweth, that shall he also reap'—a saying which is either silly or blasphemous if there is no freedom to will or to do. He does not prove it to those who have not the ear to hear. But to most of us his arguments are good enough. They at least make us feel about morality and the keeping of the law what Carlyle said about Margaret Fuller when he was told that she had decided to accept the Universe: 'Gad! she'd better.'

AN ARISTOCRAT.

Lord Ernest Hamilton, thirteenth child of the Duke of Abercorn, has written his reminiscences. The title, *Forty Years On* (Hodder & Stoughton; 15s. net), tells us at once that he was educated at Harrow. He gives the story of the making of the song. 'John Farmer had been at work on a new school song with which he was much in love. The moment the last new boy had been dismissed, he turned to the piano with an air of suppressed but ill-concealed excitement and said: "Now I've got something new for you which I want you to

learn. You can learn the tune first and then we'll get the words printed for you. I'll sing it through to you." He struck a single chord, which at that time meant nothing to us, but which to-day brings every Harrovian to his feet as surely as the opening notes of the National Anthem. And then, in his rich baritone voice, he sang :

"Forty years on, when afar and asunder

Parted are those who are singing to-day,
When we look back and forgetfully wonder

What we were like in our work and our play,
Then it may be there will often come o'er you
Glimpses of notes like the catch of a song,
Visions of boyhood will float then before you,
Echoes of dreamland shall bear them along."

'I am thankful to say that the first verdict of the school was unanimous. The song was good. We only carried away with us fragments of tune and scraps of the words, but we were distinctly pleased with John Farmer's latest effort. It was characteristic of boys that we gave no credit to Edward Bowen for the composition of the words ; the tune was all we bothered about.'

It is the autobiography of an aristocrat. The *Family Herald* reader will revel in it. For rarely (and then only for the fun of the contrast) does a commoner appear on the stage. There is much about hunting and shooting and racing and gambling. Great 'bags' are boasted of, as if that were the purpose for which God sent grouse and men into the world.

But there is nothing unclean in the book. From first to last it describes a life that is wholesome if not high. There may have been evil spots in the society of those forty years, but the Hamilton family kept themselves clear of them. Domestic happiness is the invariable outcome of marriage, and it is described in this book simply and sincerely. Large families were the rule—ten children the *average*—and as you turn these guiltless pages there is ever the sight of happy boys and girls, and not less happy parents. Lord Ernest Hamilton is firmly convinced that one man is made to rule, another to serve ; no other thought has ever occurred to him. But he is just as sure that the man who rules must be manly.

This is a good example of his faith and also of his descriptive gift : 'The *Nereid*, in which we had made our never-to-be-forgotten trip up the coast, was a comfortable and confidential little boat, but

as crazy as Bedlam among anything but Lilliputian waves. My father knew her for a bad sea-boat when he bought her, but, none the less, he determined, during our stay at Arisaig, to attempt in her the passage to the Hebrides across the Minch. This trip was destined to bring some of us very near the gates of heaven. We started in fair weather, but when about half-way across the Minch were met by a furious gale from the north-west. The waves ran mountains high, and it was clear that our only chance of ever seeing the Hebrides, or indeed any other land this side of Jordan, lay in keeping the *Nereid's* nose straight to the waves. For some little while after the bursting of the storm all went well, or, at any rate, nothing went very badly. Then, suddenly, to our horror, we saw the skipper, who had so far been at the wheel, fling himself down on his knees on the deck and commence an impassioned appeal to the Virgin, leaving the wheel to take care of itself and the nose of the vessel to do as it would. The *Nereid* was a small boat and it took my father but three strides to reach the derelict wheel and seize the spokes. For half a minute or so I believe it was touch and go with us, for the boat's bow had fallen perceptibly away from the waves and the lee gunwale was very near under water ; but after a few desperate and nerve-racking plunges, she came back to her true course and the imminence of the danger was past. The situation, however, was still sufficiently terrifying, for the *Nereid* had to stand almost on end to climb the giant waves that raced down on her, and when her nose plunged down on the far side, it seemed as though the next wave must inevitably overwhelm her. By this time the two members of the crew had joined the skipper in his impromptu service, and all three rolled about on their knees alternately howling and offering all sorts of strange bribes to the Virgin if she would come to their aid.

'Owing either to in-breeding, or the emigration of the fittest, or to the enervating climate in which they live, the natives of west Inverness-shire are a very inferior race to the Aberdonians or even to their brethren in eastern Inverness-shire. Round Arisaig they are almost exclusively Roman Catholics.

'To me, a small, drenched and inexperienced boy of fourteen, it seemed that afternoon that the end was only a matter of moments, for nothing is so infectious as panic, and there was ranting and perspiring panic on the deck at my very feet. But

terrified as I undoubtedly was (and I am not ashamed to own that I was terrified), I was not so terrified as not to be filled with pride at the sight of my magnificent father as he stood with quivering nostril and flashing eye, gripping in his muscular grasp the controlling spokes, the correct handling of which meant life or death to us. I remember thinking how like one of the Vikings of old he looked, with his erect head and his thick pointed beard flattened upon his chest by the gale.

'My father was physically one of the bravest men I have known. In face of most of the dangers that freeze other men's marrow he was utterly fearless. In two spots only was his nerve vulnerable, and they were two very ridiculous spots. He was terrified of a horse and terrified of a dog. But nothing else frightened him. On the occasion of our passage of the Minch, there can be no doubt that his nerve and promptitude saved the lives of all on board. Luckily the engineer, a Lowland Scot named Alison, also kept his head and his nerve, and these two between them pulled us through.'

THE PHILOSOPHY OF RELIGION.

There are three ways in which Religion appeals to us—as history, as philosophy, and as practice. For the greater number the only approach is in practice. And that is well, for without practice Religion is nothing. 'He that heareth these sayings of mine, and doeth them not'—well, we know what becomes of him.

But the history and the philosophy of Religion are of interest and of use. We have to be able to give a reason to every man we meet of the hope that is in us, and especially to ourselves. Without some knowledge of the history of Religion we should be as those wonderful writers before the War who denied the very existence of Jesus. Without some knowledge of its philosophy we should see no reason why we might not worship stones and trees. Let us study the philosophy of Religion. Let us study it with the help of *A Student's Philosophy of Religion*, a handsome volume, written by William Kelley Wright, Ph.D., Assistant Professor of Philosophy in Dartmouth College, U.S.A., and published in this country by Messrs. Hodder & Stoughton (20s. net).

It is a book for students. It is intended to make them study. It is not written to be undigestibly swallowed. If the student can criticise it, Dr.

Wright will appreciate the criticism. There is, for example, the statement on page 210 of the indebtedness of Christianity to other philosophies and other religions: 'It can be frankly admitted that other religions have recognized a few values more adequately than Christianity has yet done. That has always been true of Christianity. From the very outset it has had to assimilate valuable features from other religions. It got most of its theological conceptions from Greek philosophy. In part it got its sacraments and much of its conception of divine communion from the ancient mystery religions.' That is probably untrue. All research goes now to prove that the Christianity contained in the New Testament owes nothing to either Greek philosophy or the mystery religions.

But from the estimate on a subsequent page of the finality of Christianity there will be little room for dissent:

'But is Christianity ultimately *true*? In a strictly metaphysical sense, the author supposes that it must be said that no religion can claim 'ultimate truth. All try to express by means of symbols what is infinite and unknowable, as well as what is knowable, but has not yet become scientific knowledge. But the symbols of Christianity have proved their adaptability to twenty centuries of more varying conditions than ever confronted any other religion (except the Jewish), and they have grown and become enriched in the process. It seems safe to conclude, therefore, that Christianity, which symbolizes more truth for more races and more environments than any other, is the closest approximation to absolute truth which can be attained by the mind of man through the instrumentality of a religion. With the experience of future ages Christianity will become further advanced. There may be greater changes in future doctrines, ritual, and ecclesiastical organization than even the past has known. We can feel sure that the revelation of God in the personality of Jesus Christ, with the ever-enlarging interpretations which the succeeding generations will continue to give to it, shall continue to be the means through which men will endeavour to secure the conservation of their socially recognized values.'

THE HOLY SPIRIT.

'This book is the result of a request made to me in 1911 by the late Professor Swete to continue his

work on the development of the Doctrine of the Holy Spirit which, as he remarked at the time and implied later in his preface to *The Holy Spirit in the Ancient Church*, he felt he would not live to undertake beyond the Age of the Fathers. Being engaged then in reading round the subject in the mediæval period, I consented to this request, little thinking that, owing to the comparative newness of the ground, it would involve a task covering the space of eleven years. Even so, this book makes no pretensions to being exhaustive, but simply seeks, by surveying the thousand years which separate the Ancient Church from the Modern, to show in as true a light as may be possible what is the foundation of modern thought concerning the Person and work of the Holy Spirit and His place in the Triune Life of God.'

With these words the Rev. Howard Watkin-Jones, M.A., offers us his book on *The Holy Spirit in the Mediæval Church* (Epworth Press; 12s. net)—a noble book, its subject, its scholarship, its very manufacture, and its pre-war price giving it clear distinction.

First of all there is a motto opposite the Contents page which deserves repetition. 'A man who does not know what has been thought by those who have gone before him is sure to set an undue value upon his own ideas.' So said Mark Pattison, and Lord Acton quoted him. Mr. Watkin-Jones quotes Lord Acton, and we quote Mr. Watkin-Jones. Now pass it on. For to the preacher beyond all others it needs to be preached. It is just because we set an undue value on our own ideas that our sermons are so doubtful and so dull. The preacher is as an autobiographer—all that touches himself is interesting to himself. But he has to find the things that touch others also, the universal things, the particular in the universal.

Now to the book.

Mr. Watkin-Jones describes each thinker's contribution within one period, and then passes to the next period and the thinkers in it. All the while, however, he is watching the development of thought and indicating its progress. Then when the end comes, he gathers his impressions together into short chapters on the Godhead of the Spirit, the Relation of the Holy Spirit to the Father and the Son, the Personal Life of the Spirit, the Work of the Spirit in Creation, in Inspiration, in the Incarnation, the Mission of the Spirit, the Work of the Spirit in the Sacraments, in Justification and Sanctification, the Witness of the Spirit.

Those short chapters will be read first by many. But they are not the most valuable chapters. The strength of the book lies in the analysis of each thinker's contribution. Mr. Watkin-Jones confesses that he has spent eleven years on this study. No one will be surprised. He has read every author apparently for himself and with care. That takes time. And although he has the gift of separating the essential from the accidental, even the accidental has to be read and regarded.

The book worthily succeeds Dr. Swete's work.

THE BOOK OF JOB.

In spite of the number of commentaries on the Book of Job that have lately appeared, there is room and a welcome for the commentary of Moses Bittenwieser, Ph.D. Dr. Bittenwieser is Professor of Biblical Exegesis in Hebrew Union College, Cincinnati. He has lectured on Job for many years, and he has a theory. He has tested his theory on the minds of his students, and it is by their encouragement that the volume now sees the light. Its title is simply *The Book of Job* (Hodder & Stoughton; 20s. net).

His theory is that Job has been corrupted so extensively that an entire reconstruction is necessary of the whole great section from the 16th chapter to the 37th. He has accordingly reconstructed it, using all the versions for the purpose. In the course of his work he discovered, as he believes, that the greater part of chapters 34 to 36, assigned in our Bible to Elihu, belonged originally to Bildad. And to Bildad he has restored it.

The volume contains the Hebrew (reconstructed) text, a translation, full exegetical notes, and an introduction. More than that, it contains a thoroughly practical index, and a glossary of Hebrew words, idioms, and forms.

Dr. Bittenwieser rejects none of the Book of Job except the Elihu appendix, and that, as we have seen, he retains in large part by handing it over to Bildad. The date he takes to be about 400 B.C. His translation is singularly lucid and likely. Take the famous passage in the 19th chapter (19²⁵⁻²⁷).

It is introduced in this way: 'The consolation that Job finds in the knowledge that his conscience is guiltless, and that he can face God without fear, grows soon into something far more positive. His earlier bewilderment vanishes, the feeling that God is bent on crushing him without reason or relenting

gives way to an ever-growing conviction that, in spite of what men would have him believe, God is really on his side and ultimately will champion his cause before the world. As this assurance reaches its height, it finds exultant expression in the famous outburst :

" But I know that my Redeemer liveth,
And that at last He will appear on earth.
Even after my skin hath been torn from my
flesh,
Still will I cherish the hope that I shall see God.
The heart in my bosom pineth
That I may see Him, a champion in my behalf,
That my eyes may see Him, and not as an
enemy."'

Then he says : ' Into this classic passage the Occidental Church, following Origenes, has read a belief in immortality and resurrection, an interpretation which not only has no basis in the passage itself, but which is, in fact, contradicted by the rest of the dramatic poem—by Job's emphatic denial of a life after death, 14^{11f} 14, and by the fact that no cognizance of such a hope is taken in the dénouement. It is for vindication in his lifetime, not after his death, that Job hopes. Not that he expects to be restored to health and prosperity—this he knows cannot be. He expresses the hope that God may reveal Himself to justify him and to attest to his innocence before all the world—a hope which is fulfilled in the dénouement.'

THE PSALMS AS LITURGIES.

Another volume by Professor John P. Peters has been published after his death. It contains the Paddock Lectures for 1920. And the strangest lectures. For after the first is over, the lectures consist of a translation of the Psalms, one by one—or rather two translations, that of the A.V. and a literal one by Dr. Peters himself—and a commentary. How did the students and others who usually attend the Paddock Lectures listen ?

But the reading is easy enough and instructive. Dr. Peters holds that the Psalter is a collection of liturgical hymns or poems, written for use at the offering of sacrifice in the Temple, but containing also hymns for use on other occasions and for other purposes. Hence the title of his book : *The Psalms as Liturgies* (Hodder & Stoughton ; 20s. net).

Dr. Peters has not vexed his soul with textual emendation. He is not careful to detect minute flaws : he is not ambitious to make happy conjectures. His interest is really in the comparison between the Hebrew Psalms and the Babylonian. That is his field and he cultivates it to some purpose. Otherwise there is little that is new and nothing that is startling.

With one exception. The 91st Psalm he believes to be a charm against evil spirits. ' In general principle and idea,' he says, ' it is the same as some of the Babylonian charm liturgies which have come down to us, but it differs from these in its monotheism and its spirituality ; in making the knowledge and love of God the charm to overcome the powers of evil. The similarity and difference are the same as between the cosmogony and mythology of the two peoples as represented in the Books of Genesis and the old Babylonian inscriptions. We have, it is true, at a later date, Jewish charms and incantations quite as gross, material, and polytheistic as the similar Babylonian charms and incantations, but there are none of those elements in this liturgy. Indeed so spiritual is its expression that the modern Christian can use it not only without offence, but with fullest sympathy and edification ; and unless attention were especially called to it he would probably quite fail to perceive its original use and intent.'

THE LORD OF THOUGHT.

Miss Lily Dougall, the author of *Pro Christo et Ecclesia*, and the Rev. C. W. Emmet, B.D., Fellow of University College, Oxford, have together made a study of the problems which confronted Jesus Christ and the solutions He offered. The volume is published by the Student Christian Movement with the title *The Lord of Thought* (12s. 6d. net).

The thesis is set forth by Miss Dougall ; it is established by Mr. Emmet. This is the thesis. Jesus was an intellectual giant, a genius, as Miss Dougall prefers to call Him—but she does not use capitals with the pronouns. Now, a genius is not likely to have made gross mistakes—in quoting Scripture, for example. Therefore if there are gross mistakes we are entitled to attribute them either to his immediate reporters or to subsequent speakers telling the story orally, or finally to interpolators. Take an example.

A clear example is found in Lk 7²⁷. There Jesus, quoting Malachi, is reported as saying: 'This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.' Now in Malachi the passage reads: 'Behold, I send my messenger, and he shall prepare the way before me.' It is God that speaks.

Who changed 'the way' into 'thy way,' and 'me' into 'thee'? Miss Dougall cannot believe that it was Jesus. For then either he misquoted 'Malachi out of ignorance—a mistake that the very bystanders would have detected; or he parodied Malachi to advance his own claims—an obviously absurd hypothesis; or the early compilers of Q put into his lips words he did not say; or the words of Q were altered to suit a later and mistaken tradition.' Miss Dougall assumes that Jesus quoted Malachi correctly, and believes that 'some tradition must have early altered the pronoun to make it appear that Jesus said that John was his forerunner.'

Mr. Emmet does not refer to this example. He works his corroboration in his own way. And a very capable way it is; not always convincing, certainly; but always fair and scholarly.

It is the eschatological element in the Gospels that troubles both, and both make an effort to eliminate it. Are they successful? Ask themselves and they will answer No. But they claim that much of its difficulty is removed in this way. And their claim is at least worth investigating.

THE PHILOSOPHY OF HUMANISM.

Viscount Haldane is always up-to-date with his knowledge of philosophical thought, and when he writes he always contrives to add something new. His latest book, *The Philosophy of Humanism* (Murray; 12s. net), contains three Donnellan lectures, delivered at Trinity College, Dublin, on the philosophical significance of 'Humanism,' and three essays on the philosophical significance of other subjects, the other subjects being Mathematical Physics, Biology, and Psychology.

Of them all the most attractive topic for the moment is, of course, Psychology. And in Psychology the most attractive topic is the relation of the subconscious to the conscious self. On this Viscount Haldane has something to say.

'It is not clear that we can treat the conscious and the unconscious as separate entities. The

methods which do so appear indeed to have more practical than scientific value. Within our experience the one shades off into the other. Much of our highest activity in reflection, in conduct, in art, is unconscious of itself. It is not on that account irrational nor does it belong to a different self. It is mind developing itself in its own activity. As has often been pointed out, by among others Professor Stout, psychologists are apt to ignore the constructive side of mental process even in its lower phases. When I have experienced in the past a particular sweet taste, in connection with a particular appearance of sugar, it does not follow that association means that the sense of sweetness associated with the appearance of another piece of sugar is the particular sweetness previously experienced. It is surely a new idea of sweetness connected with the appearance or conception of the present bit. A universal of reflection enters into the concrete individuality of the sugar as I conceive it. There is here a construction based on an inference from past experience which does not belong to direct awareness. There may be and are regions which have no counterpart in any actual experience. But when elements come from them into my awareness they come into the world of my conscious experience, and there attain reality. There is no other real world. There may be what is loosely called "double personality," two centres in the same individual from which memory is differently focussed. A line of demarcation between two series in experience may exist. But it is a shifting one, for otherwise there would be two individuals. What I am at the moment unconscious of is something beyond what I am actually aware of. But it falls within the identically same mental activity which I bring to bear on other experience, and it is in this respect at least continuous with it. The unconscious is therefore no world which is subsistent in itself and apart from me. Although outside my present experience it is continuous with it. For bare feeling by itself would be non-existent because meaningless. There can be no other world of bare feeling, and when the limits within which I am aware are extended they are so extended just by the increased scope of my recognition through concepts, and not merely by the intrusion of what has no actual existence apart from these concepts. The notion of an unconscious existence, a "subliminal self," to use the phrase of the late Frederic Myers, seems to be an hypothesis founded on a

metaphor which will not bear criticism. There is only one object world for the self, an object world which is always expanding or diminishing, but which owes its significance to the constructive activity of intelligence operating in universals. This is the fact from which we start in human intelligence, and the view which the evolution theory gives us does not contradict it. For that view, while true from its own standpoint, is only a relative one which does not explain the basic starting-point of the knowledge within which the object world it postulates has a place but only a place.'

That passage sufficiently shows the up-to-date-ness of Viscount Haldane's mind, and its saneness.

A GREAT MISSIONARY SOCIETY.

From the Epworth Press comes the fourth volume of *The History of the Wesleyan Methodist Society*, by G. G. Findlay, D.D., and W. W. Holdsworth, M.A., B.D. (18s. net). Four great enterprises are covered by it. First of all, there is a history of the Women's Auxiliary; next, of the Missions in West Africa; then, of the work done in South Africa, the Transvaal, and Rhodesia; lastly, of the Wesleyan Missionary efforts on the Continent.

From beginning to end the interest is personal. There are heroic men and women—men like Thomas Birch Freeman and Henry J. Piggott, women like Mrs. Wiseman and Mrs. Everett Green—and the interest is deepest where they are at work. But in a sense every man and every woman engaged in this service is heroic—for it is the heroism of faith that sent them to it and kept them in it—and there is not a name of all the number but carries some thrill of admiration to the soul of the reader. The volume is an appendix to the eleventh chapter of the Epistle to the Hebrews. There the heroes and heroines of faith who preceded Christ on earth have their names and deeds recorded, here the heroes and heroines who followed after. But, with ampler space, the writers of this book can give names and notice acts which had to be passed over in the Epistle with a 'what more can I say, for time would fail me.' The wonder of the book is that there are so many, all issuing from one Church, all attached to one Society, who, by faith, when they were called, went out, as truly as Abraham, 'not knowing whither they went.' For which of all those who went to Sierra Leone,

let us say, knew? And yet, had they known, would they have hesitated to go?

It is not a story of unfailing accomplishment. The heroic is not that of the world. It is that of the Kingdom. And very often the report is that no results whatever are visible. The summary of one of the chapters ends with that bitter word 'withdrawal.' For the Kingdom is as leaven which a woman took and hid. It works unseen for a long time in some 'measures of meal,' but it works always and everywhere. And this book has a long enough story to tell to let us see the working of it at last almost everywhere. Perhaps the hardest trial that faith had to accept was on the Continent of Europe. At any rate, there were elements in that trial unknown elsewhere—ignorance, prejudice, bigotry, selfishness—which were peculiarly difficult to bear and overcome.

One thing comes incidentally from the book. It is the fact that the Empire as an empire owes much to the Wesleyan Missionary Society. In territory it owes, and we are 'imperialistic' enough to believe that even that is good. More, however, in the possibility of retaining and governing the territory gained. For this is the wonder of British supremacy, that it has so rarely had to give up what it once gained. It owes that to the presence and the work of the missionaries.

PROGRESS IN RELIGION.

Belief in God is belief in progress. Professor Bury believes in neither; Dr. T. R. Glover believes in both. Dr. Glover believes that it is possible to trace the path of progress in any stretch of history, or area of geography, if the materials are sufficient. They are sufficient in Europe, and especially round the Mediterranean, from the days of Herodotus to the days of Tacitus. And he has written a history of *Progress in Religion to the Christian Era* (S.C.M.; 10s. 6d. net).

'My thesis is that a progress is to be observed in men's conceptions of Religion. We shall look to find it in the development of their sense of the value of the individual man, both as an agent and as a passive member of society, in virtue of his personality; and in connection with this, we shall find a progress in men's ideas of conduct both as regards the individual and society; their conduct will depend on their estimate of personality, and that, as already suggested, on their sense of personality

in their God. All his relations with men will be interpreted in the light of his personality and its bearing upon the personalities of men. The impulse to conceive in this way of the relations of God and man, we shall find, came partly along the lines of men's experience of common life and their slow discovery of the value and beauty of moral law, partly along the lines of reflection upon God. We shall find a steady drive to a morality that is ever higher, and a drive, as steady, toward monotheism, while religion ever claims more and more of life. We shall find that the soul refuses to be satisfied on any level but the very highest, and that, as a German thinker has said, "man is for nothing so grateful as for the advancement of his spiritual life." We shall find that man has a firm belief that nothing but the truth will help him, and an undying faith that he will find truth or that it will be revealed to him; and, in the end, that he and God stand face to face for eternity and can adjust their relations on no basis less than ultimate and perfect righteousness.

There is optimism for you. But it is the optimism of the believer in Jesus. Dr. Glover stays his hand at the Coming of Christ, but he himself would never have been able to write, he would never have conceived the idea of writing, a history of the progress of finding God, if he had not been trained within the Church of Christ. 'Greek and Hebrew move toward the same goal, propelled by the same impulses.' They do, when you see that they do. Christ came that we might see. Yes, Dr. Glover is an optimist, a Christian optimist. 'The whole world, as Paul said, groans together in travail. The cost is great, as prophet and philosopher found; but what is once gained is never quite lost again. Slow and fluctuating, there is a progress in man's conceptions of God, and mankind moves forward with a surer hope of reaching Truth.'

He has most difficulty in seeing progress in apocalyptic. He has no great opinion of apocalyptic. 'It is more than possible that the significance of Apocalyptic is being exaggerated; Professor A. B. Bruce indeed held that "the great heart of humanity has only one duty to perform towards it, and that is to consign it to oblivion."'

So it does not matter quite so much as we have been told whether the Jewish apocalypticist was a backwater or not. Meantime Dr. Glover's wrestling with apocalyptic in his optimistic way is another

evidence that just that part of the Gospels is at present the most perplexing part, and that we have not got the 'hang' of it yet.

Mr. Sidney Dark assures us that a new reading public is rising up among us. 'The mass of men lack vision. They are so concerned with their own material affairs that without help they have no inspiration, no understanding. It is the mission of the great writer to give them these things. They cannot be given unless there is the desire of the gift. I affirm that the desire exists. It exists in the sordid mining villages of South Wales. It exists in the mills of Lancashire and Yorkshire. It exists, to an amazing extent, among young men and women who work in London shops and offices.'

It is a form of socialism not yet taken much notice of. 'The new generation is resentful of monopoly and privilege, and while it is protesting against the finer material possessions of the world remaining in the hands of the minority it is also claiming, partly from curiosity, partly through class antagonism, partly from the yearning for a larger and fuller life, the enjoyment of that great national imaginative heritage to which, among other people, the son of a Stratford butcher, a Bedfordshire tinker, the son of a London ostler, and a man who spent his boyhood in a blacking factory, have made such splendid contributions.'

Mr. Dark's lecture on *The New Reading Public* has been published for 'The Society of Bookmen' by Messrs. Allen & Unwin (1s. net).

Said a woman worker recently: 'There is only one thing that children need to be taught—self-control.' With that Dr. Bernard Hollander agrees. From his psychological point of view there are three classes of people in the world, those that are good by nature, those that are bad by nature, and those (the vast majority) that are conscious of two tendencies within them and need to be taught self-control. His new book on *The Psychology of Misconduct, Vice, and Crime* (Allen & Unwin; 7s. 6d. net) is from first to last a homily on self-control. He is often consulted by the third class. The first do not need him; the second do not want him; but the third class often, he says, believe that a physician can do for them that which parent or teacher failed to do in early life. And he succeeds sometimes. His method is hypnotism. He does

not believe in suggestion, whether 'auto' or other. In hypnotism, courageously carried through, he has much faith.

He touches marriage and divorce. He would allow divorce somewhat easily, 'If either the man or the woman has made a serious mistake, matrimony is hell. There should be no law, human or divine, compelling people to live in a hell on earth. To compel them to do so is wrong, both to the individual and to society. It is in itself immoral, and leads to immorality outside the pale of matrimony. It may lead to murder and to suicide. It is bad for the children that grow up in a vicious home and have their training neglected.' But he admits there is another side. Perhaps the other side is stronger than he thinks. It is the same with divorce as with war:

The sight of means to do ill deeds
Makes ill deeds done.

Mr. William Murison, M.A., Senior English Master in the Aberdeen Grammar School, has edited for the Pitt Press Series *Sir Thomas Browne: Religio Medici* (Cambridge: at the University Press; 4s. 6d.).

And, first, it is up to date. 'In the spring of 1661, Browne had spoken, not without satisfaction, of Cromwell's head cut from his dead body. Three years earlier he had, in *Hydriotaphia*, expressed his horror of any interference with the dead; "to have," as he phrased it, "our sculls made drinking-bowls, and our bones turned into Pipes, to delight and sport our Enemies, are Tragical abominations." He himself was to suffer one of these "abominations." In 1840 his coffin was accidentally broken into. The sexton carried off the skull, and sold it. Later it was placed in the pathological museum of the Norfolk and Norwich Hospital. Now, in 1922, we are glad to chronicle its restoration to its first resting-place.'

Next, it is precise and appropriate in illustration. One of the notes is on

'subdivide and mince. Here *mince* differs from *subdivide* in suggesting minute subdivision. An example of what Browne means is found in the history of the Church of Scotland. A secession took place, 1733-40, and this body split into two in 1747 on the question of the burgess oath. The two sections were popularly known as "Burghers" and "Anti-Burghers." Later on a second

"dichotomy" occurred in regard to the province of the civil magistrate, and hence there arose in both original sections parties nicknamed "Old Lights" and "New Lights." It should be added that the two "New Light" parties united in 1820, and the two "Old Light" parties in 1842.'

Lastly, it is the work of an accomplished scholar, altogether at ease on familiar ground, and making his readers sharers of the joy he has in it.

We have had Shakespeare clubs and Browning societies in this country, but not yet classes for the minute and co-operative study of the English Bible. In America, however, the 'Discussion Group,' as it is called, is a great movement, and has already called forth a considerable literature to meet its needs. The latest, and the best we have seen, is an introduction to the teaching of our Lord. It is written by Mr. A. Wakefield Slaten, Head of the Department of Religion and Ethics in the Young Men's Christian Association College of Chicago. Deliberately prepared for the Study Groups, it is nevertheless a most readable book; and its originality of approach gives it an unusual interest. The title is *What Jesus Taught* (Chicago Univ. Press; \$1.50).

The matters discussed are all matters of concern at the present moment, none of them more so than the matter of peace or war. It is evident that in the Study Groups as in the Pulpits this is to be the theme of most frequent discussion and exposition throughout the coming winter.

Dr. C. I. Scofield is the Editor of the Scofield Reference Bible. He is also a preacher. A volume of his sermons has been published at the Oxford University Press. The title is *In Many Pulpits* (12s. 6d. net). Under 'The Christian Year' one of the sermons will be found, slightly abbreviated, and from that sermon a good impression will be taken, we think, of Dr. Scofield's preaching power. It will be observed that unedifying questions are not raised nor even unnecessary exposition offered. The subject is introduced directly from the circumstances, and then, when the mind has settled down to listen, three lessons are suggested, each lesson in touch with life and captivating to the intellect. So is it always—though not always just three lessons. Dr. Sclater says that it is in the providence of God that sermons should be divided into three parts, and no one now rails against God's provi-

dence. But he does not mean that if you had two or four heads you would be displeasing to God.

It is a handsome volume, so printed as to be a great joy to the reader.

Messrs. James Clarke & Co. have issued the 101st volume of *The Christian World Pulpit* (7s. 6d. net). Every volume of *The Christian World Pulpit* has its own features, though to the casual reader one may seem as like another as do the natives of an African village to the white man. The feature of this volume is the number of articles or addresses without texts. Does it mean that men are discarding texts? That has threatened to become a fashion again and again, but it has always perished with a few men's using. The text, the text's the thing, wherein you'll catch the conscience of the king—and of the peasant.

There is an interesting series of addresses on the Seven Words that deserve notice. For it is very hard to say anything fresh on the Seven Words. And among other notable things there is the record of a courageous effort on the part of Dr. Horton. He told his people at the beginning of the year that on the first Sunday of each month he would deal with some live topic; and he proceeded at once to handle a live enough topic—the hours of closing the public-houses. He pointed out that the London magistrates had decided to close them at ten o'clock, in all the parishes except four—Hampstead, Paddington, Hanover Square, and the Strand. And he called on his congregation to protest to the magistrates of Hampstead, where their church is. 'The facts are overwhelming. We know that the people are made to suffer simply and solely in the interests of a great trade; in fact, that is the argument—that £50,000,000 are involved in it, and to close the public-houses at 10 o'clock instead of 11 o'clock may imperil the dividends of those who invest in the drink traffic. It is a clear moral issue, and no unprejudiced person can miss the point that we have to save the people, especially the children, from this demoralisation.'

Note that Mr. Claude Houghton's drama *Judas* has reached a second edition (Daniel; 3s. 6d. net).

Laura H. Wild, B.D., Professor of Biblical History and Literature in Mount Holyoake College, has written *A Literary Guide to the Bible* (Doran; \$2 net). The volume is further described as

'A Study of the Types of Literature Present in the Old and New Testaments.' But the two titles together give but a faint idea of the wealth of instruction to be found in the book.

The literature of the Bible is divided into eight great classes—Folklore, Story-telling, History, Poetry, Drama, Wisdom, Oratory, and Essay. Under each of these classes come varieties, all fully described and illustrated. And the illustrations are not from the Bible only, but also from the literature of other nations. Thus Flood-stories are quoted from Babylonia, Greece, India, Burma, Cochin China, Polynesia, British Columbia, and Scandinavia.

It is a book which would gratify the Royal Commission on Education if that august body were to hear of it, for it offers just that instruction in English which is commended in their Report. But more, it will educate old and young into an appreciation of what the Bible is written to accomplish—not the teaching of English but the bringing of men to God.

We must cast our net wide if we are to keep our children's sermons fresh. We should include in our reading the Rev. George McPherson Hunter's books. His latest volume is *Gardens of Green* (Doran; \$1.25 net). If we may not preach the sermons themselves (and we may not), we may use the illustrations in them. The poetry also; and it is particularly good, as well as plentiful. Here is one of the poems. Its author is Mary Adair Macdonald:

(Frankincense, myrrh, and gold;
Winds His choristers, worlds about His knee . . .
Hath He room at all in His awful Treasury
For the gifts our Kings unfold
That can ne'er be told?)

This is the night of a Star.
This is the long road's ending.
They are sleeping now; they have brought their
warrior best
To the Lord their God Who made them;
And lo! He hath repaid them
With rest.—

This is the night of a Star.
The laugh that rings through torment, the ready
jest,

Valor and youth, lost hope, and a myriad dreams
 Splendidly given—
 He hath taken up to the inmost heart of Heaven,
 And now—while the night grows cold, and the
 ward-fire gleams,
 You may guess the tender smile, as He walketh
 hidden
 In the place where His Wise Ones are.

From the Epworth Press comes a volume on the Social Problem. Its title is *Christian Responsibility for the Social Order* (6s. net). It is a heavy title. We have no love now for titles of such generality. But you try to find a better title—after you have read the book—and then let us hear from you. The author is the Rev. Samuel E. Keeble, who has made the Social Order his province through many years of private study and public service. If there had been a more captivating title, that was also descriptive, he would himself have discovered it.

What is the Social Order? It is that condition of society which we owe to the Bible and the Romans. We are not satisfied with it. The Socialist is most expressive of his dissatisfaction, but even 'our ancient aristocracy' is dissatisfied. And the dissatisfaction is due to the fact that we owe the present state of society to the Bible *and* the Romans. If we had owed it to the Bible only, the Socialist might have been content; if we had owed it entirely to the Romans, the aristocrat would have been silent.

For 'the Biblical conception of property rests upon production, the Roman upon possession, and not even upon personal possession but legal, a far more extended and indefinite thing.' And again, 'the Biblical conception of property rests upon personal labour, the Roman upon superior force, exercised at first through a monopoly of arms, later, one of money.'

So here is the responsibility of the follower of Christ. 'There is guilt upon the Christian conscience for allowing this heathen conception of property to grow up and to write itself upon the statute-books of this realm, with ever-increasing completeness and complexity. Christian principles relating to persons and property have been allowed to suffer eclipse. Property has been, and still largely is, placed before humanity in actual legal practice—things before persons; offences against property have been punished much more severely

than those against human beings, e.g., poaching than wife-brutality. Property, private property, has been made almost sacred, and efforts persist still to confer upon it absolute rights. This hardening of the law against producers in favour of possessors was a flat departure from the more Christian conceptions of the old social order. The condemnation of Christians, especially influential Christians, and of the Church, is that they succumbed so easily to a new spirit in law, which their instincts must have told them could not be harmonized either with the Hebrew Law or with Christian ethics—in a word, with the sacred Scriptures.'

Few of Messrs. Harrap's 'Poetry and Life' series seem to have come our way, and that is a pity, if the rest are at all like Mr. Allardyce Nicoll's book on *William Blake and his Poetry* (1s. 6d.). An easier introduction to Blake you will not find, nor a more reliable. At last Blake has passed into the stage of criticism which may be called appreciative insight, *without the addition of allowances made for weaknesses*. That stage has at last arrived both for Burns and for Blake.

The Rev. Francis J. Hall, D.D., has completed his life's task. With *Eschatology* (Longmans; 9s. net) and the Indexes, he concludes the series of ten volumes in which he gives an account of the whole range of Dogmatic Theology. Every volume, as it has appeared, has been noticed in THE EXPOSITORY TIMES; and the last deserves all the appreciation that was expressed for the best of them. Its subject is the most difficult of all. To gather it within the range of a single volume is an accomplishment. No important point is overlooked; no fruitful book or pamphlet is forgotten. The record of literature has been a feature throughout; its selection almost a miracle. Running through the lists in this volume one scarcely detects a mistake, either in rejection or in choice. And always it is up to date. On the Second Advent Professor R. G. Macintyre's fine book, *The Other Side of Death*, is included among the rest.

From the Methodist Book Concern of New York and Cincinnati comes a thick, convenient, closely printed volume containing the *Doctrines and Discipline of the Methodist Episcopal Church, 1920*. It is of wider interest than the membership of that

Church. In the earnest endeavour after union, so pathetically characteristic of our day, it will repay study and may show how some avenue will open.

The National Sunday School Union (57 Ludgate Hill, E.C.) has undertaken the issue of a series of books to be called 'Every Teacher's Library.' The first volume, edited by Elsie H. Spriggs, is *The Missionary Enterprise in the Sunday School* (2s. 6d. net). There are other five contributors, all experienced teachers and all aware of the necessity of unflinching concreteness and abundant illustration.

From the same Publishing House comes the volume for 1923 of *Notes on the Scripture Lessons*. It is the 79th volume—a good record. For the demand of the Sunday School is every year for more efficient methods of teaching and more scholarly interpretation of Scripture. The 'Notes' have steadily met the demand.

Messrs. Scribner of New York have published a handsome volume with the title of *The Children's Bible* (\$3.50). It contains selections from the Old and New Testaments translated and arranged by Henry A. Sherman, Head of the Department of Religious Literature of Charles Scribner's Sons, and Charles Foster Kent, Woolsey Professor of Biblical Literature in Yale University.

The translation is in modern English. Its touch of simplicity makes the difference between it and Moffatt's translation. This is the parable of the Prodigal Son:

'Jesus said, "There was a man who had two sons. The younger said to his father, 'Father, give me the part of your property that belongs to me.' So the father divided his property between his two sons. A few days later, the younger son got together all that he had and went into a distant country where he wasted his money in reckless living. After he had spent it all, there was a great famine in the land, and he began to be in want. So he agreed to work for a man of that country, who sent him into his fields to feed swine; and he was ready to eat even the pods that the swine were eating, for no one gave him food. But when he came to himself he said, 'How many of my father's hired servants have more than enough to eat while I die here of hunger! I will go to my father and say, "Father, I have sinned against God and against you. I am no longer worthy to be called your son. Treat me as one of your hired servants."''

"So he went to his father. But while he was still a long way off, his father saw him and felt pity for him, and ran and threw his arms about his neck and tenderly kissed him. Then his son said to him, 'Father, I have sinned against God and against you. I am no longer worthy to be called your son.' But the father said to his servants, 'Quick, bring a coat, the best, and put it on him and put a ring on his finger and sandals on his feet. And bring the fatted calf, kill it, and let us eat and be merry; for this son of mine was dead but has come back to life, he was lost but has been found.' So they began to make merry.

"Now the elder son was out in the fields, and as he came near the house he heard music and dancing. And he called one of the servants and asked what all this meant. The servant said to him, 'Your brother has come, and your father has killed the fatted calf because he has him back safe and sound.' And he was angry and would not go in, so his father came out to reason with him, but he answered, 'See all these many years I have worked for you and never disobeyed one of your commands, yet you never gave me so much as a young goat that I might have a feast with my friends. But now when this son of yours comes, who has wasted your money with wicked women, you kill the fatted calf for him!' His father answered, 'Son, you are with me always and all that I have is yours; but it was right to make merry and rejoice because of your brother, for he was dead but has come back to life, he was lost but has been found.'"

The volume contains many illustrations on plate paper. Some of them are in colour. All are reproductions of famous paintings.

A volume of essays on Dante by Prebendary Lonsdale Ragg, B.D., has been published under the title of *Dante Alighieri, Apostle of Freedom* (Stockwell; 6s. net). As the title indicates, the prevailing idea is that of Dante's interest in political liberty. But the most original of the essays is the first, which speaks of Dante as the 'Apostle of Love,' and tells us of 'the swift upward movement of Dante's *Paradiso*, where the spirit mounts from sphere to sphere, from glory to glory, impelled and wafted by the sheer force of Love, till at last, in face of the Triune blessedness, it is plunged into an ineffable joy and wonder—ineffable because, as he says, "as it draweth nigh to its ideal, the

object of its longing, our intellect sinketh so deep that memory cannot go back upon the track.”

Are Temperance Reformers Cranks? (S.C.M.; 4d.). Viscountess Astor, M.P., proves that they are not. Which is a pity. For all the best people in the world have been cranks, or have been called so, from John the Baptist until now. And there is no man or woman with eyes to see and a heart to feel but would at this present time be thankful to be called a temperance fanatic.

A Synopsis for the Study of the Bible Treatment of Social Questions has been prepared by Professor C. Ryder Smith, B.A., D.D. (S.C.M.; 6d. net). The demand is urgent—who could have met it more competently? Dr. Ryder Smith's great book, 'The Bible Doctrine of Society,' contains the material of the Synopsis.

A supplement to Dr. Ryder Smith's Synopsis, appropriately published by the same firm, is *Outline Studies in the Christian Gospel for Society* (3d. net), prepared by H. A. Mess, B.A.

An extremely suggestive book on the second Gospel—*St. Mark's Life of Jesus* (S.C.M.; 4s. net)—has been written by the Rev. T. H. Robinson, M.A., D.D., of University College, Cardiff. Suggestive we say: Dr. Robinson suggests and does no more, and that deliberately. He would have you read St. Mark's Gospel itself. But as you read it after reading his book you will read it with much more intelligence, with much more delight, with much more edification.

The Stories of the Kingdom, by G. R. H. Shafto (S.C.M.; 4s. 6d. net), is a student's book. It is properly called 'a Study of the Parables of Jesus.' After some chapters of introduction, packed with matter, each of the parables receives a short exposition, and the exposition is followed by 'Helps to Meditation or Discussion.' Take an example of the 'Helps':

'We find it hard, in actual practice, to believe that God loves men. Consider how impossible it is for a child to understand its parents' love for it. Read and lay to heart Jude 21—God's love for us (see Moffatt's Translation).

"Lost" means "Not found yet."—*Edna Lyall*.

'J. is very depressed and confides to you that she has lost all hope; that her life is darkened by

the feeling that she is a lost soul; talks about the unforgivable sin. Write her a helpful letter.

'Note the certainty with which Jesus speaks about Heaven: how the Father's Will is done there, how they neither marry nor are given in marriage, how the angels of the little ones behold the Father's face, how they rejoice over repentant sinners—always something man doesn't know of himself, yet realizes its truth when told. How does this affect our view of Jesus? And of Heaven?

'X. says: "I have tried to love God; but I think my past life has simply destroyed my capacity for any such love." What can you say to X.?'

It is the missionary to the Eskimo that can surpass St. Paul's catalogue of sufferings for the sake of Christ. 'A day and a night have I been in the deep': the Right Rev. J. Lofthouse, D.D., Bishop of Keewatin, has been weeks at a time in the deep. You will scarcely find a more admirable tale of endurance. The explorer of North Pole or South Pole or Himalayan mountain is not in it. And it is all told with modesty and reserve. *A Thousand Miles from a Post Office* is the title (S.P.C.K.; 6s. net).

The Bishop of Willochra, the Right Rev. Gilbert White, M.A., D.D., is a preacher. And he knows what it costs to be a preacher. So for the sake of those who have to preach, without having had the usual training (they are numerous in Australia), he has written and published *Fifty-Six Short Sermons* (S.P.C.K.; 6s. 6d. net).

The sermons have points. They have other virtues—direct language, orderly arrangement, sound doctrine. But that is their chief virtue. They may be read, remembered, and reproduced; and yet in the reproduction the sermon may be the preacher's own.

But better than all admiration will be one of the sermons. It will be found among the sermons for the Christian Year.

The author of *India and her Peoples* (United Council for Missionary Education, 2 Eaton Gate, London; 2s.) has either an intimate personal knowledge of India or else an intimate acquaintance with those who have. The author is F. Deaville Walker. The book carries you through the cities, through the villages, into the temples, into the homes. The illustrations are excellent, but they are unnecessary.

The Nature of Redemption.

BY THE REVEREND A. E. GARVIE, D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

III.

1. I must now attempt as simply and briefly as possible to show how far this teaching of Paul can be made our own. (a) Can we agree with him that there is a reaction of God's perfection against sin, that not only does He act against sin in His judgment on sin in its consequences, but that He feels against sin what Paul calls *wrath*, displeasure? So long as from the latter conception we exclude resentment, and only include an indignation against the sin which gives only greater intensity to the compassion for the sinner, I can follow Paul so far, and my conscience approves his doctrine. (b) Can we regard the moral order of the world in the consequences—physical, moral, social, spiritual—as a manifestation of this reaction of God against sin, not adequate at present, but anticipatory of an adequate manifestation hereafter, whether in the future life for the individual or a future age of human history for the race, unless grace triumph over sin? To this view also I can give assent. (c) Can we regard death as not a physical event, and as such a natural necessity only, but as belonging to the manifestation of God's judgment? The meaning with which it has been invested by the human conscience, accepted and approved by Christ, seems to me to warrant our so regarding it. As far as our earthly life is concerned, apart from the Christian hope, death to the thoughtful and serious cannot be only a physical event without any moral or religious meaning. (d) Do we believe that it was necessary that Christ should so suffer on His Cross in order that man might not misunderstand God's forgiveness as showing God's indifference to his sin, but might understand it as coming to him in such a way as to make him aware of God's judgment on sin, and so of his need of penitence for sin? Even subjective theories of the atonement admit this necessity. This moral influence, at least, the Cross must have. (e) Are we prepared to go the step further which to me it seems certain that Paul takes, that it is necessary for God Himself as the eternally perfect, in consistency with His own character, in the fulfilment of His purpose to make men perfect as

He Himself is, to vindicate His righteousness, to manifest His judgment, to reveal the reaction of His nature against sin? Although we must recognize that we are moving in a region where reverence might enjoin silence, and human analogies cannot carry us far, yet surely we must have ourselves felt the necessity of finding an expression for the demand of conscience when that demand was being challenged in the world. When it is a question merely of personal reputation a man may be content to be silent or inactive, although in the interests of public morality it might sometimes be better that he should speak or act, as the occasion might require. But should he be placed in a position of responsibility, when his silence or inactivity might be regarded as a condonation of wrong, then he owes it to himself as well as society to show that, and how he condemns the wrong. If God's purpose in the world is not accidental to His character, but is that character in action, it is a necessity for Himself to put beyond doubt or question His judgment of the sin that challenges His purpose and contradicts His character. (f) Do we not in fact make a mistake in distinguishing the subjective and the objective aspects of the atonement, how it affects man and God; for is there not a moral affinity of God and man, and is not God's purpose for man a moral community? What is necessary to bring man to penitence and faith is necessary for God, as the fulfilment of His purpose depends on it; how can penitence be necessary in man towards sin, if condemnation of sin is not necessary for God. Can penitence be anything else than man's recognition of, and response to, God's condemnation? What my Christian conscience has taught me at least is that God must, even in forgiving, judge sin. (g) When we pass the further question, How does Christ's death realize God's condemnation of sin? Paul's answer is not complete; but he does teach quite plainly that Christ did bear the consequences of man's sin, was made sin on our behalf (2 Co 5²¹), and became a curse for us (Gal 3¹³). Even if the preposition *ὑπὲρ*, and not *ἀντὶ*, is generally used, we cannot escape the doctrine of substitution. He suffered that we might not suffer, and what is that

but that He suffered instead of us? Just what Jesus did suffer, how He could so suffer, and why He must suffer, Paul does not tell us; and we must try to answer these questions without his aid, even if we agree with Paul that it was in the death of Christ God proved Himself both just and the justifier of the ungodly.

2. I must attempt in closing to indicate what answer I should give to these questions. (i) As to the actuality of the sacrifice I hold that we do not do justice to the records of the agony of Gethsemane or the desolation of Calvary, unless we recognize that for the moral conscience and religious consciousness of Jesus death was the judgment of sin, and might involve a severance of man's fellowship with God. God did not abandon Him; but in His own sense of His relation to God He did think and feel forsaken, even if only for a moment, for, subject as He was to our human limitations, His consciousness of the reality of God might be obscured. He tasted death on learning in His own experience the worst that death could be. For the godless that may not be the worst, for the Son of God it was the worst, and the depth of His agony no human grief can fathom. While this is a holy of holies, we should try to realize what for us men and our salvation He endured, what our redemption cost as well as won.

Yea, once Immanuel's orphaned cry
His Universe hath shaken,
It went up single, echoless,
My God, I am forsaken.
It went up from the Holy's lips
Amid His last creation
That of the last no son should use
These words of desolation.

(ii) As to the possibility of such an experience we are able to offer some suggestions, anticipated by Paul in his doctrine of the solidarity of the human race in sin and grace alike, and his experience of the identification of his life with Christ's and Christ's with his. Man as personably is social; he can take the life of others into his own, and live his own life in others. Love by its very nature is vicarious. Christ loved both God and man, and so perfectly that He could identify Himself with God and man. He not only endured the Cross in obedience to God and compassion for man, but in His experience on the Cross He identified Himself with God's judgment on sin, and

with man's endurance of that judgment. As one with man in love He endured, and as one with God in love He approved the judgment of sin. Sinless as He was, His endurance of the doom of sin was an acceptance which perfectly corresponded to that approval. We may hesitate to use the words repentance or confession of the sinless; but we may say that His sacrifice was the human Amen to the divine sentence of death on sin. On His Cross man and God were in perfect accord in regard to sin. It is evident why the death under such conditions was necessary. Only thus could even He apprehend all that God's judgment on sin involves, when God required of Him so to die; only thus could He apprehend all that death may mean for man, as all the conditions of His death exposed to Him the enormity of man's sin, and made Him acutely sensitive to its shame and sorrow. (iii) So, approaching our last question—the necessity that God's judgment on sin should be realized in Christ's Cross—we may have caught some glimpses of the truth that may scatter our difficulties. A logical demonstration of that necessity it would be impiety either to ask or to offer. If for Jesus, even in Gethsemane, it was possible to believe that the cup might pass, and if only in agony of prayer even He was taught that the cup could not pass (Mt 26^{31, 42}), how irreverent is it for human cleverness to attempt to prove that necessity. I myself believe that we must learn that necessity, as Jesus did, upon our knees, in moral intuition and spiritual discernment. Christ's perfect approval as Son of God and perfect acceptance as Son of Man of the judgment of God on sin in death in an undivided consciousness (the aspects and relations of which we must distinguish) established once for all that moral community of God and man which is the fulfilment of God's purpose for man, and established that community in respect of what was necessary if God's forgiveness was not to be misunderstood as indifference to sin, but to be understood as in the very form in which it came, judging finally and adequately the sin forgiven.

3. But how does the Cross offer forgiveness? We must remember that the Crucified in the days of the flesh revealed God's fatherhood, and in God's name offered forgiveness to sinners, that He apprehended His death as a ransom for many, and as the sacrifice of the new covenant between God and man, that on His Cross He prayed for

the forgiveness of those who crucified Him, that in His dying He proved not only His fidelity to God, but His sympathy with, and compassion for, man. The whole New Testament records the experience of men who had found forgiveness in Christ and Christ crucified. The interpretation given above offers us a reason for this assurance. In Christ's consciousness the moral affinity of God and man was realized in a moral community of judgment of sin, and what is forgiveness but the restoration of man's moral community with God, disturbed by sin? Christ by His Spirit reproduces that consciousness in believers, for in Him they die unto sin, and live unto God, and so the broken fellowship is renewed. When in penitence they accept and approve God's judgment, then and only then can they in faith receive the grace wherein they stand as sons redeemed by the Son of God.

4. Any statement must be incomplete, and yet the Christian thinker must do his utmost to get as near completeness as he can. While we must recognize the necessity of the death of Christ as penal substitution and satisfaction, not in the sense that He felt Himself guilty, or was punishment by God, but in the sense that in submitting unto death He not only shared with man the consequences of sin, but accepted and approved the moral order of God which appointed these consequences, yet the value of the death of Christ transcends that necessity. It is not Christ's suffering with which God is well pleased; it is those sufferings as the necessary sacrifice of a love

such as His for a race such as ours in a world of sin, pain, and death. It is the perfect love, compassionate to man and obedient to God, that has in itself a value so absolute, revealing and realizing eternal perfection, that it once for all in human history gives the promise and the pledge that God's purpose, challenged by sin, will be fulfilled. God is justified in His permission and tolerance of sin in the world, in His judgments that have ever fallen short of the extinction of sinners, by introducing into human history the Cross that judges in forgiving sin, because He has therein brought into the human race a standard, a motive, and a power of holy love, which are a morally and spiritually recreative activity of God for the effective transformation of sinners into sons and saints. The sinful, sorrowing, dying world without the Cross would make belief in God as holy love well-nigh impossible; the Cross in such a world makes faith in the eternal perfection of God not only possible, but certain and confident. As moral achievement, no less than moral endurance, it justifies God's forgiveness of the race which Christ represents, and justifies man's faith in the God whom Christ reveals. Its absolute value more than compensates for the detraction from the world's moral value due to sin. There is active, no less than passive, obedience; there is merit no less than satisfaction. In the Cross not only is every barrier to the holy love of God to mankind removed; it is the channel for the full flow of that holy love.

Recent Foreign Theology.

A Hebrew Deluge Story in Cuneiform.¹

PROFESSOR CLAY is one of the best and most accurate copyists of cuneiform texts, and he has a *flair* for discovering the most interesting among them. His new work is based on certain tablets in the Pierpont Morgan collection, one of which is an ancient version of the story of the Deluge. This, he points out, is an early form of the story as given in two broken tablets in the British Museum,

¹ *A Hebrew Deluge Story in Cuneiform*, by Albert T. Clay. Oxford University Press, 1922.

which is known to Assyriologists as the 'Ea and Atrakhasis' version, and he gives revised translations of both of them. He has added to them the fragments of some other versions—a little fragment of thirteen lines written probably in the Kassite period, the Deluge story preserved in the fragments of Berossus, the fragment of a Sumerian version in the Philadelphia Museum, and another fragment dated in the eleventh year of Ammizadok (B.C. 1966) which is now in the Pierpont Morgan collection. As I stated in my *Higher Criticism* thirty years ago, there were many different versions of the story current in Babylonia, and

the standard Assyrian one embodied in the Epic of Gilgames is a combination of at least two of them.

Professor Clay, however, is not content with giving the text and translation of the Babylonian versions with full notes and commentary; he is the protagonist of the theory which would derive Babylonian culture from the Amorites or Western Semites instead of the contrary, and he endeavours to show that there are 'Amorite' and non-Babylonian words and other elements in the Pierpont Morgan version of the legend of the Flood which justify him in calling it a Hebrew story. I confess that here I cannot follow him; his evidence for 'Amorite' words and expressions seems to me to rest either upon more or less arbitrary interpretations or upon the assumption that because a word has not yet been met with in Babylonian literature, or occurs in it but seldom, it must therefore come from a foreign source. Nor can I follow him in rejecting the North Arabian origin of that portion of the Semitic-speaking populations which have the physical characteristics of the dolichocephalic Beduin. How, for instance, would he explain the fact that the Semitic *âlu* 'city' originally signified a tent (Heb. *ohel*), while the Hebrew *îr* is borrowed from Sumerian?

Nevertheless, the arguments with which he enforces his theory are suggestive and stimulating, and there is an element of truth at the bottom of them. If the Amorite peoples of Western Asia

first received their culture from Babylonia they afterwards repaid it. Amorite dynasties held sway in early Babylonia and brought back to it a civilization and literature which they had modified and improved.

The book is full of new and interesting matter and abounds in points which suggest further notes. Thus in the quotation from Ælian the statement that the father of Etana-Gilgames was 'a man of low degree' is explained by our finding in the Babylonian annals that Arwium, the predecessor of Etana, was 'the son of a plebeian.' *Dap(i)nu*, again (p. 37), was a royal title, and we may therefore conclude that the object of Etana's flight to heaven on the back of an eagle was to obtain possession of the royal insignia stored up there and thus establish himself as 'a mighty one' upon earth.

Professor Clay translates *ummu khubur*, the title given to Tiamat, 'the Deep,' in the Creation Epic, as 'mother of the assembly'; I should prefer to see in Khubur the name of the river of death which the dead had to cross and which was located in the north. Tiamat is called *Tiumê wê muqribat*, 'the Deep which collects the waters,' in one of the Assur tablets (*Keilschrifttexte aus Assur verschiedenen Inhalts*, p. 40, l. 22).

I have discovered only one error in this beautifully printed volume—'Erechian' instead of 'Eridian,' p. 41.

A. H. SAYCE.

Oxford.

In the Study.

Virginibus Puerisque.

A Field Preacher.

'Look at the flowers of the field.'—Mt 6²⁸.

ISN'T it a pity that we hear so very little in the Bible of what Jesus did when He was a small boy like you? It would have been fine to know who called in for Him on a morning on the way to school; and how He managed to do all His lessons, and yet help the little ones at night; and how He did at games. I'm sure that they picked Him at once when they were choosing sides, for He would always play His best, and never be selfish, would think always of the side. We don't hear much

of that, only of what He was and did when He grew up, and became a man and a minister. And yet we do know something of Him as a little chap. You very little bodies have a game that you call 'Houses.' You aren't just you. Oh no, you're Lady this, and Sir Somebody that, and you do the most wonderful things. And I think that, as a wee man, Jesus must have played too at 'pretending'—funerals and marriages, and all the rest of it. And perhaps they had great frolics of an evening at that home in Nazareth, with the workshop for a glorious playroom. At all events, Jesus seems to know about patches on boys' clothes, had seen His mother turn them round and

round, and shake her head because at last they wouldn't mend any more; remembered that one day when He was preaching. And He was very fond of flowers—was always, I think, that. Once, when He was preaching, He stopped and said, Oh, don't listen to Me, look at those flowers over there! They are far better preachers than I am! Look at them, and listen to them, and learn what they keep teaching you. Well, that's a funny kind of preacher, isn't it—a flower? And yet, you know what daisies are—those pretty little flowers that blush so prettily at the tips of their petals when the sun looks at them, like shy wee girls? Well, a wise man once said that he had learned far more from a daisy—one of these little things you pulled and threw away when you were making chains of them—than from all the wisest men in all the world. So let us take a flower, say a white lily with its golden heart—for all the world like your little yellow-haired brother lying fast asleep in his white bed—or any flower at all, even the commonest of them, and look at it as Jesus bids us do, and see what it can teach us—this little 'field preacher,' as Wesley called the men that preached out in the open air.

The first thing is Perseverance. What a great big hard word! Yes, and the thing itself is often just as hard to do, though not to understand. For Perseverance just means keeping on; trying, and trying, and still trying, and never giving in though nothing seems to come of it. Some of you aren't just very clever, you haven't a quick brain, get puzzled over sums and things. And by and by you lose heart. It's not a bit of use, you pout. I can't do it; and never will, and so you throw the book away; and only do your lessons well enough to be able to say you did them; and don't stick in and do your best and most at all. I did, you say, but nothing came of it. I did try for a whole long week, and was as low down in the class as ever. It's no good. But if the plant said that, it would never have a flower at all. All through the winter it keeps working, working, working; and there is nothing to show for it all; never a shoot of green. But it keeps working, has made up its mind, and doesn't care how long it takes. And at long last up the little nose comes peeping through the earth; and the shoot grows, and leaves come out. Yet weeks and months go by and there is never a trace of any flower, but still it keeps on working, working, working. And, at last, look! There's a bud!

A few weeks more of hard, hard toil, and the splendid blossom will be really there. And are you going to be beaten by a plant, to give up trying any more so soon, because it doesn't come at once?

But it's no use trying to be good, you say. I'm not that kind, am far too tempory and quick with my fists; just can't help being cross. I did try, but it made no difference. Last Saturday I had to field for hours and hours, and then they said that I was l.b.w. first ball, and I was sure I wasn't, and got ratty over it. Or Mother sent you for a message, and you went, sulky as a bear. Well, that was a pity, but do you know there are some flowers that work on for a whole hundred years with not one thing to hearten them. But they keep at it, and it really comes some day; and they keep trying, trying. I have seen a plant have its first blossom after a whole century. Up again, and stick in, and you will gain yours yet, if you keep trying like the flowers.

And then our wee field preacher shows us how to keep clean and beautiful. You know how bees love to go in and out among the flowers, how, getting pollen on their legs, they carry it from one flower to another, and spoil the colour of them, sometimes. I remember a bonnie flower of a lovely new colour, and all the summer people always stopped and said how beautiful it was. And next year we watched, and we waited for it, and then buds formed, and then they slowly opened, and—whatever was wrong? The beautiful flower was quite spoiled: it was all blotchy, like your little brother when he had measles—or scarlet fever was it?—only it had all kinds of colours mixed up in little bits. And the wise people told me that it was the bees that had done this. Ah, but there are some wise plants that shut up, and won't let insects in. No, no, they say, none of you and your meddlesomeness. I don't want to be made all queer and different colours, I want to keep white and clean, and they shut up tight. Remember that, and when some fellow wants you to listen to a nasty story, or tries to lead you into what you know is not playing the game, or tempts you, shut up at once, keep out these tiresome bees, and don't allow them to meddle with you.

But our little field preacher assures us that the most important thing of all is to remember to sow the proper seed. Don't forget, it says, that you can only have what you sow. It's no use sowing chickweed, and expecting to have sweet-peas or

mignonette. If you sow chickweed, you can pick only chickweed; if you want forget-me-not, then you must sow forget-me-not. And that's what we forget. Sometimes when you're late for breakfast you have been lying dreaming of how brave you're going to be when you grow up, of the daring and splendid things you are to do. I hope you will; but I don't think it's likely, because the other day at school, when the master was in a bit of a temper, you got scared and looked along at what the other chaps had written. But that's chickweed you're sowing, not sweet-peas. You can't do that kind of thing now, and be a brave man later. You're not sowing the proper seed. Or, you girls sometimes tell yourselves, Poor Mother looks dreadfully tired. Wait till I'm older, and how I'll look after her, and let her have a splendid time! Yet when she asks you to help her, you're so sulky, and so petted over it. You're sowing the wrong seed, you'll never get the flowers you are expecting. Root out the weeds and nettles, and begin to be what you would like to be, that's the one way of reaching it.

And lastly, says our wee field preacher, we must remember, that like flowers and weeds, we are all sending seeds flying about the world and making others round us either worse or better, either happier or else less happy. We mayn't believe it, we may never know, but it is true. And so it is very important what we do and are. There is a flower called ragwort, but most people call it Stinking Willie. It's rather pretty, but it has a horrid smell; and folk in Scotland say that it wasn't always there, that it was never seen until the Duke of Cumberland, who fought against Prince Charlie, brought some hay from Holland or from Denmark which had the seeds of ragwort in it, and they took root and grew, and sowed themselves further and further and still further, until all over Scotland you can find it now. And so if you are cross, you know well how that tends to sow itself, and spread out to the others; and soon they are as cross as you. We must take care. Ah, but the other side is just as true. Do you know the mimulus? It's rather like a little fool's cap for a fairy's head. It's yellow, with red spots; and people sow it in their gardens. But there's one place in Scotland where it grows wild like a weed; all along the burns and streams and the banks of a great river, there are lovely sheets of its living gold. And how did it get there? A wise man traced it

back and back, until high up among the hills he came upon the ruins of a cottage, the garden of which lay beside a little burn. Some one had had a mimulus there, and its seeds fell into the water, and were carried down, and grew along the burn's banks; and the next year these seeded themselves further down; and so on every year, and then along a bigger stream, and so on to the river, here and there, over half a country. And all that beauty was traced back to that one plant up there beside the lonely cottage. The shepherd's wife was very busy. She had heaps of important things to do. There were the children to be sent off to school; and it was washing day; and before she was finished, she saw, far off, a visitor coming across the moors, and had to hurry and bake scones and oatcakes to be ready for her—there were all kinds of really important things to be put through, and she was rushed and tired, and when the visitor gave her the mimulus, she thanked her, and just stuck it in anywhere. And yet that was a really important thing, with far bigger results than all the rest, that will live on and on and on, far down the years. It must be fine to win a big war, or to write a great book that will never die, but is there anything more beautiful than to make a whole countryside bright with a new and lovely flower? And she did that, not knowing she was doing it, just sticking in a plant into her garden-bed. And every time that we are leal and true and honest and unselfish in little things that seem to us quite small and unimportant, seeds are carried, further than we know, and other folk are helped to become leal and true and honest and unselfish too.

Let us remember that, and always do our best. There is a bonnie little flower that grows near Rome, so I have heard, and nowhere, I believe, in Britain, except in one place, near Hexham. And they tell us that just as Scottish soldiers love the Scottish heather, like to have it sent to them, so, long ago, the Roman soldiers loved this little flower because it reminded them of home, and so they tried to grow it here and there; but it wouldn't take root; and by and by they gave it up, as hopeless. But at Hexham there was a cavalry depot, I've been told, and some hay that happened to come in a transport from Rome was sent up for the horses there. It had, it seems, the seeds of this little flower in it, and they took root, and sowed themselves, and there it grows unto this day, at Hexham as at Rome. They weren't think-

ing about it, it just came. And so I don't know that we need to worry too much about things. If we just do our duty, like these Roman soldiers in their barracks there, if we stick in to our lessons, and try to be unselfish in our homes, and good-natured at our games, perhaps the lovely plant of Christlikeness, which we can't grow at all, will spring up of itself, before we know.

Footprints.

'The way of his steps.'—Ps 85¹³.

Not long ago I was told about a stone up in the north of Scotland, at Inverness, I think. I am not quite sure that I have got the story altogether right; but, as I remember, it was something like this. It seems that there is this stone. If you were to look at it you would say, 'Well, what about it: it's just a common bit of rock.' But look at it again! Don't you see that there is a footprint in it, a step made by a naked foot. What does that mean, do you think? Is it that once upon a time, long, long ago—oh yes, even before father was born, a great while before that—some man was walking, and set his foot down here, when the stone wasn't a stone as yet, was still loose sand wet by the tides of some forgotten sea? I wonder what kind of man he was. Well, we don't know. He left just this one footprint and passed on, and so we've lost him.

But you remember Robinson Crusoe, how in his lonely island yonder, one day, as, dressed in his goat skin and his peaked fur cap, he was wandering along as usual, he stopped with his eyes staring out of his head, staring at something—at a footprint in the sand. It wasn't his, for the tide would have washed it out since last he was that way. And what could it mean, for there was no one else? For months and years he had heard nothing but the sound of the breakers, and the wind in the trees, and the screaming of the parrot. And with that his heart leaped up. This may mean home, for somebody has come. And then it sank again. But who? For it might be a murderous gang of pirates, who would take his life.

And so he crept on, following the footsteps, to find out what kind of man it was, and came, as you remember, on a knot of cannibals getting ready to eat up poor Friday. He found out what they were like by following their footsteps.

Well, this man tells us that God too has been

walking through the world, and if we follow in His steps we will come upon Him, and find out what He is like. And the best way to do that is to follow Jesus Christ. You know there was once a little laddie in a Highland village, just a wee fellow like you, who had to get up when he was sleepy, and go to bed dreadfully early as it seemed, who had lessons to do, and messages to run, and Mother to help, and the little ones to amuse, sometimes when the other boys were away out to the hills. He was just a boy like you, with little things like that to do. His footsteps are quite small, no bigger than your own. Yet follow him up and down that village, and you will learn what God is like. For that wee laddie was the very likeliest thing to God in all this world. Now, why? Why when people look at Christ do they think of God, just as when people look at you they think of Mother, and say how like her you have grown? Did you ever think what God is like? He is the very dearest, and nicest, and most unselfish Person in the world. And it is because Jesus was so unselfish, so good-natured, so sunny, so kind, so thoughtful for others, so forgetful of Himself in the little things He had to do, that people said, 'Why He is just like God, exactly like, has got God's very ways.'

And then when He grew up, follow His footsteps then. How many there are, all over the country, for He was always helping people. You can see them easily in the dusty roads. Look, here He went into a house. Yes, there was some one there tired or ill or unhappy, and He went to cheer them. And here He stopped short in the middle of the road. Yes, there was a woman whose son was being carried to his grave, and He stopped and gave him back to her. And here He went into a place where all kind of ill folk were lying wearily. Ah, yes! you are sure to find Him here. 'Always, you see, He is working for other people, never thinking of Himself, is being kind and good and generous and unselfish. And that is what God is like. We've found it out by following Christ's footsteps. He is the dearest, and the kindest, and most unselfish Person ever seen. He never thinks about Himself at all, but always what more can He do for some one else. Look at the things He does for you, day after day, and never tires of it. Wouldn't you like to put your arms about His neck, and thank Him for it all.

Well, but about my little story and the stone.

It seems it wasn't always here in Inverness, but once lay out on a hillside; and always when a chief of a certain clan died, the new, young chief put his foot into the footprint in the stone, and swore to be true to the clan; that he too, like those who had gone before him, would live for the clan, work for the clan, die for the clan.

And here are the footprints that Jesus Christ has left. And it is not enough to look at Him, and say how splendid and brave and kind He was. We must make up our minds to be so too, to follow in His steps. There's a man in the *Pilgrim's Progress*—don't you know the *Pilgrim's Progress*! well, you keep asking Mother to read it to you till she does, it's just dreadfully exciting—who says that whenever he sees a footprint of Christ on the ground, he covets to set his own foot in it. You see what that means, don't you? Here are you getting quite old, the young chief of your own life, won't you put your foot into the print upon the stone, Christ's print, and swear that, like Dad and Mother, and those who went before you, you too will think of others, work for others, live for others, and for Jesus Christ and God, will follow in Christ's steps? If you do, says this Psalmist, God will be on your side, and He will help you, guide you, strengthen you, show you how to follow in the way of His steps.

The Christian Year.

TWENTY-THIRD SUNDAY AFTER TRINITY.

The Heavenly Pattern.

'See, saith he, that thou make all things according to the pattern shewed to thee in the mount.'—He 8⁵.

We have in the Book of Exodus the account of that visit which Moses paid to Jehovah Himself in the excellent glory above Mount Sinai—a visit lasting forty days and forty nights, during which time Moses received from God most explicit instructions concerning a tabernacle which he was to make for the particular dwelling-place of Jehovah among His people. And not only did he receive instructions—or, as we might say, specifications—concerning the structure of that building, but he also saw the heavenly things, the heavenly purpose, the great truths of which that building, when it should be finished, would be but a type, a kind of parable in gold and linen and brass and silver.

In other words, Moses was invited up into the presence of God and into the vision of the heavenly things in order that he might reproduce in type

the things which he had seen. Again and again was given to him the solemn exhortation: 'See that thou make all things according to the pattern shewed to thee in the mount.'

Just so, we are set in the world to have visions, to go up into the mount, to see, in the presence of God, the divine truth concerning human life, and then to work it out into character and conduct. It may be said without exaggeration, without qualification, that in a very real, thorough, broad sense, this sums up the thought of Christian living and of the purpose of God in our redemption. What may we learn from the tabernacle in the wilderness that shall help us in reproducing, in character and conduct, heavenly things? The commission to Moses was that it was to be beautiful. The life that you and I are commissioned to live, and the character you and I are under responsibility to form, must then be, first of all, beautiful.

1. There have been many ideals of character, and each of them, no doubt, so formed under Christian influence that they contain important elements of truth. The Puritan character was, in many respects, most admirable. It had in it elements of strength, of sincerity, of simplicity, of great loyalty to God, and of obedience to what they understood to be the will of God. No fragmentary form of character could be more noble than the Puritan ideal; and yet, as we look closely at that ideal, and as we measure it up against Christ, we begin to see that it is lacking precisely in this element of beauty. In Him there is nothing lacking, nothing in excess. Jesus Christ was perfectly strong. No Puritan was ever such a rock-man as He, and yet there was nothing hard or repelling in Christ's firmness; it was clothed in gentleness, and because He was supremely strong, He could be supremely gentle, patient, and sympathetic. In everything God makes there is first of all order, then comes symmetry. You remember in the 21st chapter of Revelation the description of the heavenly Jerusalem and its proportions; the breadth and the length and the height of it were equal. That is God's idea of symmetry. First of all, then, that tabernacle was beautiful, and it was beautiful because there was an ordered harmony in it. Everything was beautiful. And if we are reproducing the heavenly character here, then will, according to the prayer of the Psalmist, "the beauty of the Lord our God be upon us."

2. The second characteristic which we need to notice in the tabernacle built by Moses is its costliness. It was not a cheap thing which Moses built. God did not propose that the building in which His glory was in a very particular and local way to be manifested—and in itself a type of the costliest of all costly offerings, Jesus Christ—should be without cost. Everything in it was of the most precious materials. The very boards were overlaid with gold, solid gold. The seven-branched candlestick was of gold. There was embroidery of purple and scarlet and red and blue, with costliest work. The Holy Spirit endowed the craftsmen with more than earthly wisdom and skill that they might carve and embroider and engrave the beautiful details of that edifice. Splendid jewels flashed from the breastplate of the high priest and glittered upon his shoulders. Infinite skill of weaving and carving went into it. The first thought was beauty, then, and the second, costliness.

So these lives of ours will be heavenly in proportion as cost has gone into them. First of all, the unspeakable, the holy, the immeasurable gift and cost of our redemption. The costliest gift that heaven had was given for us, and we shall never come to the acme of Christian character and life without sacrifice—the best and costliest we have to give. It costs the renunciation of the lesser that we may have the greater, that we may grasp the choicest things and build them into character.

3. The third striking characteristic of the tabernacle is that its beauty was chiefly inward. All the glory of the gold, and all the beauty of the engravers' and weavers' and embroiderers' art was covered from outward observation. Christ was like that. He was not a man of marvellous beauty of visage and outward splendour of appearance: "When we shall see him, there is no beauty that we should desire him." Here, eminently, is a lesson for our day. The great temptation is to make religion a matter of externalities alone; but *to be* rather than to do is the central thought of God with regard to the character of His people; to be beautiful within.

There is the danger of hypocrisy, the danger that we shall seem to be more devoted, more consecrated, more engaged with the things of God than we really are. There is nothing for which Christ feels such an aversion as for hypocrisy. And the essence of hypocrisy is trying to seem to be a little sweeter,

a little better, a little more devoted than we really are. When Moses came down from his forty days' visit with Jehovah, he had caught the very radiance of God's glory, but "Moses wist not that the skin of his face shone." There is nothing more odious than self-conscious piety.¹

SUNDAY BEFORE ADVENT.

New Testament Certainty.

'That thou mightest know the certainty of those things wherein thou hast been instructed.'—Lk 14.

1. The books of the New Testament—from the Gospel of Matthew onward to the Apocalypse—though differing in style, object, and feeling, are marked by one characteristic which pervades them in every page—and that is, the *solemn tone of certainty* which runs through them. This characteristic distinguishes the New Testament books not only from all the Roman literature of the same age, but from all other Greek books that ever were written. In those literatures you have argument on both sides, guess, divination, doubt, mockery, despair. But here every page overflows with the feeling of certainty. The Evangelists and Apostles exhaust all the language of certainty in giving expression to their ideas. There are no words expressive of absolute truth and trustworthiness, and intense faith founded on that trustworthiness, which these men have not employed. 'This is the victory which has overcome the world' of doubters—'even their faith.'

2. This tone of absolute assurance is present when they speak of the facts of Christ's life, death, resurrection, and ascension; when they speak of what they call the 'doctrine' founded on those facts—the doctrine of 'the end of sins' made by sacrifice; of 'the abolition of death' by the resurrection of the Life-giver; of our 'gratuitous justification in Christ'; of our salvation 'by grace, not of works, lest any man should boast'; of the renewing work of the Holy Spirit; and of the resurrection to Eternal Life. And the same tone of certainty is present in those expressions which describe their own personal assurance of forgiveness, of salvation, of enjoying the present and everlasting favour of God. Look where you will you cannot discover a line, a word, a syllable, of uncertain, or less certain, utterance. The trumpet always gives a 'certain sound,' and it is the sound

¹ C. I. Scofield, *In Many Pulpits*, 269.

which proclaims the presence in the host of the Conqueror of Death.

3. Take the Evangelists. There are four biographers of Christ—men of as different make as any four biographers who could be found to-day—and yet, although two of them do not claim even to write as eye-witnesses; although they write from different standpoints, and give, so to speak, pictures from four different angles—yet nevertheless, amidst all diversities of style and treatment, the general spiritual result, as we know, is to portray one and the same majestic Divine Man—‘the same Jesus’ in all the four Gospels—that one Jesus of Nazareth, the Son of God, the very memory of whose sanctity has consecrated the whole land of Palestine as ‘holy,’ chiefly because His footsteps pressed it—and who has become the spiritual Lord of the modern world. And in these four Evangelists, so differing in the details of their books, the one feature common to all is this awe-striking impression of Certainty.

In the process of writing these four histories, with their numerous reports of astounding miracle, they make no concealment of the fact that the majority of the Jewish learned men of their day who beheld the miracles were not convinced by what Christ did and said; while they describe in artless language the early and only slowly dissolving doubts of some of their own most intimate companions, and even of the ‘brothers’ of Jesus. Yet amidst this strange frankness of report as to contemporary doubt and denial on the part of persons of the utmost social authority, and amidst all minor differences of statement as to times and places and successions of events—there prevails throughout the same calm and absolute tone of certainty as to the reality and truth of the general history, the miracles—the divine purity and glory—the death, resurrection, and ascension—of Him who spake the ‘true sayings of God’—of Him on whose word the world might rest, as they did, with a confidence which purges the soul from an evil conscience, and takes away the sting of death.

4. Take the Apostles. The Apostles agree with the Evangelists that absolute certainty of truth, as far as they go, made known to them by inspiration, is to be found in their words. *Our* certitude, they say, is to be gained by receiving the gift of certainty in their instructions. In modern times men hold many different opinions on religion, most of them loosely and doubtfully, and they exert comparatively

little influence on life. The Apostles, John, Peter, and Paul, very seldom express opinions of their own; but when they do, they carefully distinguish these from the absolute certainties which they set forth in the name of God, and which God had *revealed by His Spirit*. They set forth, not as a speculation but as certain truth, that Jesus was the predicted Christ—the Son of God; that His body was a temple of the Divine ‘Logos,’ or Word; that His death was a ‘sacrifice’ through which ‘God reconciles the world to himself’; that our eternal life is a free gift in Christ; that our justification is gratuitous; that God’s Spirit is given to renew man’s nature in eternal life and holiness—and that such second birth is a pledge of everlasting salvation. And the very same temper of confident assurance of pardon, of acceptance with God, is inculcated on those who believe in Christ—the *assurance* of forgiveness, ‘*boldness to enter into the holiest*,’ certainty of Resurrection to immortal life; so that we are to *rejoice in hope of the glory of God*.

The Apostles do not teach a doctrine merely, they declare an experience. They never try to assure themselves. They do not argue as if they were doubtful; they do not asseverate as if they were afraid. When they speak about Christ, and about salvation in Him, they speak about what they have personally ‘handled and tasted.’ And they are always confident, enthusiastic, jubilant. They manifestly rest in indubitable conclusions, both of intellect and heart. The life has proved the doctrine; they are virtually one with Christ, in life and in death.

The New Testament is so familiar to us that we read it often without realizing this quality in the tone of its writers, in comparison with that of our contemporaries. With few exceptions the tone of all modern writing is that of inquiry, investigation, opinion. The exceptions are in mathematical works, where perfect demonstration permits absolute certitude; and in physical science, where up to certain lines (sometimes transgressed by eminent popular writers who mistake the opinions or theory of scientific men for science), there is reason for the expression of a similar degree of confidence. But with these exceptions the modern tone of writing in matters of historical criticism, of art, of morality, of policy, is limited by the sense of fallibility.

But the writers of the New Testament, one and all, set themselves forth as ‘foundation stones’ of

the moral edifice, of the new humanity—the living temple. ‘Ye are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.’ And respecting Him they say, speaking in the name of God, ‘Behold, I lay in Zion for a foundation, a Rock, a solid rock, and he that believeth shall not be confounded.’¹

5. Are we warranted in cherishing, in reference to that which they have communicated, anything like the same assurance as that which they possessed? On what grounds, if on any, are we justified in affirming that we, too, are certain that it is, in truth, the word of God that is revealed to us through them?

In nature, God may be said to be, in a sense, objectively revealed to men; but it is only when, and in so far as, a theistic interpretation is intuitively given to the facts of observation and experience. In like manner, it may be claimed that the facts of the life, death, and resurrection of Christ present objectively the truth which God would have us receive concerning His relations to us and our relations to Him; but here, also, it is only when by our own spiritual faculties we apprehend the spiritual significance of those facts that they become the medium of a Divine revelation to our minds and hearts. Of course, we could not have the revelation apart from the facts in the one case or in the other. Jesus Christ Himself is the grand central fact upon which all Christian revelation of the reflective and mediate types must rest; but it is by our own faculties that the revelation given through Him must be discerned. In the influence of His teaching and example upon us, we instinctively recognize the presence and power of the Divine. Our confidence in regard to this is confirmed when we find that many of our fellow-men bear testimony to the manifestation in Him of the same high ideals of character and life, and gratefully acknowledge the helpfulness of the influence which He exerts upon them. It is in this way that the testimony and fellowship of others corroborates our personal convictions and assurance.²

The Apostles were not ashamed of their message; they gloried in their Lord; the thought of the Church kindled in them all the passion of loyalty which youth has in its pure love and the patriot squanders gladly for his fatherland. They commended their gospel to the world not with the

voice of deprecation, but with the confidence of a passionate faith. No other way: no other name: no other king!

The Church must regain that note if it is to be heard again by the world. Colourless, tame, trembling societies do not last. The gospel, with all its myriad points of contact with things human, with all its tenderness and sympathy, has nevertheless a challenge and a defiance, implicit in its very being. The Word of the Christian Church may be true or false, they say; but if any company of human beings believe it whole-heartedly they have no right to be apologetic. They must proclaim it proudly, with heads uplifted and voices straining to tell its glory. The Church will only regain its true pride by thinking more of its Lord, and His work and commission. The words used by Spenser of his love should be true of the Church:

In that proud port which her so goodly graceth,

While her fair face she rears up to the skies,
And to the ground her eyelids low embaseth,

Most goodly temperature ye may descry,
Mild humblesse mixt with awful majesty.

Such ‘humblesse’ may be blended still with the majesty and dignity of the Church, which is the Bride of Christ, and the Pillar and Ground of the Truth. Of all apologies for the Faith, the only ones to receive a hearing are the proud and fearless words of men or Churches which are not ashamed of their confession and do not shirk all that is involved in it.³

ADVENT SUNDAY.

‘When the fulness of the time was come, God sent forth his Son.’—Gal 4¹.

St. Paul tells us here that the birth of the Redeemer and the manifestation of God’s love in the Incarnation did not come haphazard. It came ‘in the fulness of time,’ and it is of the first advent of Christ and the preparation of the world for it that we would think to-day.

Let us first, then, consider the Time. It was the time when for the first time in its history the Pax Romana, or Roman Peace, gave rest to a world distracted by almost continuous war. From the accession of Augustus, about twenty years before the birth of Christ, to the year A.D. 230, when the Goths, Vandals, and other northern nations began

¹ E. White, *On Certainty in Religion*, 14.

² J. M. Hodgson, *Theologia Pectoris*, 89.

³ *The Times*, 2nd February 1918, p. 9.

their attacks upon the Roman Empire, that is, for some two hundred and fifty years, peace reigned generally throughout the civilized world. There had been many great empires before that of Rome—Egyptian, Assyrian, Persian, Greek, and Phœnician—but none of them had ever succeeded in bringing about a world peace, nor has such a peace ever happened since in the history of the world. It is not a little remarkable, and cannot be accidental, that the birth of Christ happened at the beginning of this period, and that the preaching of the gospel was followed by this quiet time, which did so much to help forward its spread throughout the world. The Romans contributed to the spread of the gospel unconsciously in other ways. First by the magnificent roads which they built all over Europe, and in parts of the East. They were built on a six-foot foundation of rock and were perfectly straight. Many of them exist to this day in England. An excellent system of post-horses made travelling as quick and easy as it was anywhere, until the invention of the steam-engine, and a system of fast posting carried letters to all parts of the empire as quickly and more safely than mails were conveyed a hundred years ago. Intercommunication was also largely helped by the army system, under which recruits from all parts of the empire were constantly being transferred from one part to another. We know that many of the early Christian converts were soldiers, and especially officers, and they helped largely to spread the gospel. The system of appeals to Rome, of which St. Paul took advantage, also helped to circulate persons and intelligence from one part to another. The general decay of national religions, consequent on the conquests of Rome, which caused people to lose faith in the power of their national gods, was also a potent instrument in preparing the world for the coming of Christ. We know that there was a very general expectation of the coming of a world-Saviour testified to by the Fourth Eclogue of Virgil (in which he speaks of the expected birth of a Child in whom the golden age of happiness and innocence should be restored, and who was to be the moral regenerator of the world), as well as by the Sibylline Books and other writings.

Secondly, consider the people among whom Christ was born. It is said that Frederick the Great once asked his chaplain to give an argument for Christianity in a word, and that he replied, 'The Jews, your Majesty.' The Jews had had a

unique training among all the peoples of the earth. Starting from a faith but little in advance of that of their other Semitic neighbours, they had developed a far more spiritual belief, at first in Jehovah as the local and national God of the Jews, and then, under the teaching of the great prophets, in Jehovah as the God of all mankind. They had not escaped contamination from the idolatry around them; but the lesson of the Captivity, by which their faithlessness was punished, sank deeply into their minds, and they returned from captivity purged from every trace of idolatry, and the most intensely monotheistic people in the world, with a noble ideal of the Majesty, Might, and Righteousness of God, and a religion not approached in spirituality by any faith in the world. It is obvious how such a people, reverencing their great evangelical prophets and looking forward to a long-promised Messiah, were peculiarly fitted to be the race whose nationality the promised Deliverer was to assume. God had trained them to be the spiritual teachers of the world.

Thirdly, note the country in which Christ was born. We might have expected that Christ would have been born at Rome with all the power and prestige of a Roman citizen; but in that case the Faith would have won its way by the might of human power, and not by its own intrinsic worth. Instead of that, Christ was born amid a poor and despised subject race, a byword and scorn of the polished Romans. Note again that He was born on the extreme Eastern confines of the West, and on the extreme Western confines of the East, just where East and West met, for He was to be, not a Western, nor an Eastern, but the perfect man, in whom East and West alike could find their perfect ideal of manhood. It is true that hitherto it is chiefly in the West that Christianity has developed, but there is much in the teaching of Christ that is more akin to, and more easily understood by, the people of the East, and when the East turns to Christ the Christian Church will be enriched and deepened by much that we people of the West have imperfectly understood or practised.

Fourthly, even the actual place of Christ's birth has its meaning and significance. Bethlehem was associated with all the memories of David, and the hope of a Messiah who was to spring off David's line. At the same time it was too near to Jerusalem for the bringing up of the Messiah. To come from

Jerusalem would, in its measure, be open to the same objections as coming from Rome. It would have meant close association with the minute observances of the Law, and identification with the narrow traditions of Jewish orthodoxy. Though Christ was born at Bethlehem, He was brought up at Nazareth far away in the country among simple hill folk. His training was not that of any particular school of thought, or political or social party. He was brought up simply as a man among men.

Lastly, consider the language in which the gospel was introduced to the world. The language spoken in Palestine was Aramaic, a form of Hebrew, but the language of educated men and also of business was Greek. It is very probable that most of the people were bilingual, as the people of England were, largely, after the Norman Conquest, or as the people of Wales are to-day. Anyhow, the gospel was promulgated not in Aramaic or Hebrew, not in Latin, the language of the dominant race, but in Greek, the language of the most intellectual race in the world, who had formed their language into the most perfect vehicle for the expression of human thought that the world has ever seen. The language which had been used by Plato and Aristotle to express the highest philosophy that the world had seen, and by Homer and Æschylus, Thucydides, and Demosthenes, to express the perfection of art, history, and eloquence was the language that was most suited to convey to the world the sublime truths of the gospel. When, later on, Greek was almost forgotten, and the truths of the gospel were conveyed to the world chiefly in Latin, the change was certainly not for the better, and showed the wisdom of God in seeing to it that the first and authentic proclamation of the gospel in its written form was in Greek. We may thus begin to understand how it was that Christ came 'in the fulness of time,' and how the three great nations of the world contributed each their share in the preparation of the world. The Jews gave their spiritual ideals and their intense belief in the greatness and majesty of God and the need of righteousness, the Romans their profound respect for law and their wonderful capacity for order and government, and the Greeks their incomparable language.

The thought cannot but rise in our minds, 'If God took such infinite trouble to prepare the world for the first coming of the Saviour, how is it that we are doing so little to prepare the world for the full coming of His Kingdom upon earth, and so

little to prepare our own hearts and lives for that Second Coming when He shall return to judge the world, seated on the clouds and attended by the holy angels?' For that day may God prepare our hearts.¹

SECOND SUNDAY IN ADVENT.

Fall and Rise.

'Behold, this child is set for the fall and rising again of many in Israel.'—Lk 2³⁴.

At the time referred to by these words, Joseph and Mary are seen presenting the infant Jesus in the Temple in recognition of the Lord's traditional right to the first-born male in every Hebrew home. The Benedictus had just been chanted, and the morning sacrifice offered, when an old man entered the court of the Jews. He was well known in Jerusalem as Simeon the Scribe, a devout student of the Scriptures. Inspired books needed inspired readers. Simeon knew how to read the Bible. Through the letter of prophecy foreshinings glowed of the advent of the 'Consolation of Israel.' The Coming was wrought into his brightest hopes, but he knew not when or where it would be. One day, however, touched by an excitement he could not explain, he went into the Temple and saw this peasant babe. Then a rush of revelation came to him as it comes to ready souls. 'The secret of the Lord is with them that fear him.' At once, therefore, this old seer apprehended the meaning of the Child. Unhindered by His infancy, or the poverty of His parents, or the absence of heavenly demonstration, but like one entirely sure of the facts, he went without misgiving to the mother, and taking the Child in his arms muttered that Nunc Dimittis which has been the death-song of thousands, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel.' Turning to the mother, he said, 'Behold, this child is set for the fall and rising again of many in Israel; and for a sign to be hated, and as a sword which shall pierce thy heart to its core.' What a tremendous forecast! What a mysterious burden the old man held in his arms! The common notion about Simeon is that when he had finished speaking, 'he was not, for God took him.' It might

¹ G. White, *Fifty-six Short Sermons*, 193.

well have been so, for the sight he obtained of the scope of Christ's ministry was like a vision of heavenly things denied to men in life, but sometimes granted to the dying—a rending of the veil, a brilliant apocalypse.

1. He is the touchstone to Israel.

(1) *Their fall.* The learned classes—the Scribes—would have nothing to say to Him. The political religionists—the Herodians—they too, would have nothing to say to Him. ‘The common people heard him gladly’ in the earlier days of His ministry, but the time came when they too cried out. ‘Let him be crucified!’ Only a few predestined souls clung to Him; others came near, without doing more; the great body fell away. St. Paul reviews the whole case in his Epistle to the Romans. Israel as a whole, he admits, had fallen. Only a remnant was left, as in the days of Elijah. As to the majority, they were weighed down by a spirit of slumber—‘eyes that they should not see, and ears that they should not hear.’

Religion does not save us by the mere fact of our being brought into intimate contact with it. Those who have known most about it in early youth, the sons of religious parents, sometimes turn out its worst enemies. They appear to speak with authority when they say that they have tried and found it wanting. They are like soldiers who, after making themselves perfectly acquainted with their general's resources and position, go over to the enemy and place their knowledge at his disposal. This sad sight, as many of us know, has been repeated in not a few conspicuous instances in this and the last generation, as well as in instances which are not conspicuous. Christ is set in the firmament of the spiritual heavens for the fall of these unhappy souls; He is to them ‘a savour of death unto death.’ He is ever in Himself loving and merciful, ‘not willing that any should perish, but that all should come to repentance.’ But in all generations there are souls of whom He says in sorrow, ‘If I had not come and spoken to them, they had not had sin; but now they have no cloke for their sin.’ He is ‘set,’ against the tenor of His own Blessed Will, for the fall of many.

The rich young man who came to Him is a leading instance. His moral sense had drawn him to the Presence of Christ; he instinctively felt that here was a Teacher who could speak, at least, with that sort of authority which comes with goodness.

He wished to be conscious of the entire approval of a Master like this, and so he submitted himself to an examination. He had kept the great commandments of the Law; he thought all was well with him: ‘What lack I yet?’ When our Lord laid on him the counsel to ‘sell what thou hast, and give to the poor, and come follow me,’ he turned away sorrowful, for he had great possessions.

Somewhat different is a fall like that of Judas. Judas was already one of the chosen Twelve; yet he was also, in our Lord's words, ‘A devil.’ Judas fell through one besetting sin. But his covetousness, which might have worked only ordinary havoc on another theatre of events, was in that most sacred Presence nothing less than irretrievable ruin. The Presence of Christ was like the Moral Law; it stimulated into latent evil opposition to itself. Judas was irritated into treason by the tranquil unassailable Holiness with which he companioned day by day; but Judas fell, not merely from what he might have been but from what he had been. It would have been better for such a one not to have known the way of life. It would have been good for him if he had never been born.

There is a state of heart which naturally turns away from or hates the life of Christ and the spirit of its work. It may be reached through steady hypocrisy, which, being a lie, hates truth; through steady self-seeking, which cannot see God, for it only sees itself; through steady clinging to sin, which, living in hell, loves absence from God; through steady lightness and irreverence, which abhors the solemnities of righteous doing. That state of heart cannot recognize Christ. His voice is strange and dull or jars on the ear as hateful. There is no kinship between Him and it. When His goodness is flashed upon such men, it sends them into violent hatred of it. He is set for their fall. But it is their own deeds that have brought them to that condition, not God's will. This is the condemnation—that men loved darkness rather than light: why?—because their deeds were evil.

(2) *Their rising.* ‘Risen with Christ’ is an expression applied by St. Paul to Christians on this side of the grave; and the ‘rising of many in Israel’ was not the future resurrection of the body, but the present moral and spiritual resurrection of the soul. Something like this power is exerted upon us, but in an infinitely restricted sense, by eminently good men; they do by their mere presence, their looks, their words, their unconscious

ways, draw those of us who are privileged to be with them upwards towards that world in which they habitually live. In our Lord's case, while He was on earth, this power which went out of Him was unlike any witnessed before or since; and He exerts it still, though from the invisible world, and through agencies which appeal less powerfully to imagination, or rather, to sense.

The Gospels tell us of several for whose 'rising again' Christ was set. It was true of each disciple that persevered. It was conspicuously true of the Magdalen, whom He rescued from the grasp of seven devils; and of Peter, who denied Him; and of Thomas, who would not for awhile believe His Word. But in none of His servants is this attractive power of the Redeemer, mighty to raise from sin and death, more gloriously displayed than in St. Paul. St. Paul had 'fallen' so as to be, in his own estimate, the very 'chief of sinners.' He had been a blasphemer and a persecutor; he was not, he felt, even in later years, when he had long worked and suffered, meet to be called an Apostle, because he persecuted the Church of God. But if our Lord provoked in him at first a bitter hostility, the time came when He inspired His fanatical opponent with a passionate affection which controlled all the faculties of his being. The point at which this great change took place is called his 'conversion'; in Simeon's language, it was his 'rising again' after his 'fall.' Thus, in his own person, St. Paul experienced this double effect of the Advent of Christ into the world; first, the repulsion, which made him so bitter a persecutor; and next, the attraction, which made him so glorious an Apostle. First the fall, then the resurrection.

2. He is the touchstone to the Gentiles also. Do you ask, What has this Child to do with the fortunes of men? He is said to be 'set for the fall and rising again.' 'Set' as, *e.g.*, a doctor sets a test to determine a patient's temperature. 'Set' as a plumb is set against the mason's work to test its perpendicular. 'Set' as a foundation stone, or the keystone of an arch. 'Set,' *i.e.*, so as to be authoritatively and vitally connected with man's fate in every department of his life. How is He thus significantly 'set' in the centre of human life? It is truly a marvellous suggestion. We are thinking, remember, about an actual life. It would be easier to construct a perfect creed than to grow a perfect life. No; no man is good enough to be a

spiritual test, true to every man and all latitudes. But that which Christ is entitled to claim is this—that with Him more or less has no meaning. Listen to the verdict of the Eternal Father: 'This is my beloved Son in whom I am well pleased.' No one landscape contains all nature's beauties; no one life embodies the fulness of truth and grace—infinite hate of sin, infinite love of goodness, together with infinite pity for wrong-doers, and an infinite yearning to lead their feet into the way of peace. But Christ's life did and does. 'In him dwelleth all the fulness of the Godhead bodily.' He is law perfected in love, and love justified by law. He has lived on the topmost heights of Divine righteousness, and in the lowliest vales of human temptibility. He is the Word of God, by His life 'quick and powerful, piercing to the dividing asunder of the joints and marrow, and is a searcher of the thoughts and intents of the heart'; but He is also a Great High Priest who is touched with the feeling of our infirmities. Like us He has been in all points tempted; like God He has never sinned; and like Himself He is able at once to rebuke sin, and 'succour them that are tempted.' His rightness therefore is unique and complete. Now in measuring and weighing such a character as this, is it not fair to say that if men do not love a rightness like Christ's there must be something wrong not with Him but them? Can a man be disloyal to Christ and yet loyal to righteousness? Is it possible to love the sunshine, and yet hate the sun? Considering how completely inseparable perfect goodness and Christ are, it comes at last to this, that He is 'set' like a spiritual zöometer in our midst so absolutely that the measure of our goodness is determined by the measure in which we absorb His Spirit, and reflect the beauty of His life. As the Religious One, the transcendent pattern of the religious life, and the inspirer of the religious spirit, Christ has the right to touch everything, and 'try every man's work of what sort it is.'

There came a man, whence, none could tell,
Bearing a touchstone in his hand;
And tested all things in the land
By its unerring spell.

And lo, what sudden changes smote
The fair to foul, the foul to fair!
Purple nor ermine did he spare,
Nor scorn the dusty coat.

Of heirloom jewels prized so much
Many were changed to chips and clods,
And even statues of the gods
Crumbled beneath its touch.

When angrily the people cried,
'The loss outweighs the profit far,
Our goods suffice us as they are,
We will not have them tried.'

And since they could not so avail
To check his unrelenting quest
They seized him saying, 'Let him test
How real is our jail.'

But though they slew him with a sword
And in a fire his touchstone burned,

Its doings could not be o'erturned
Its undoings restored.

It is a solemn thing to watch a man when that testing comes to him. A duty is laid before him, its goodness clear as the day. A sorrow darkens his life, a trial rushes or steals to meet him; and in the sorrow or the trial, what is right and loving is unmistakable. The hour strikes when he is called on to choose between two ways of acting, and he knows God is in one, and the devil in the other. What is this? It is Christ set before him for his rise or fall; Christ comes to reveal his inward thoughts, his inward strength or weakness. It is a judgment hour; and years of evil, or of righteous growth, rest upon the hour.

Contributions and Comments.

Bishop, Presbyter, and Deacon.

McGIFFERT'S THEORY.

TAKING for granted what is now generally admitted—that the ministry in the local Church was the result of a gradual development during the first sixty years of Christianity—we set ourselves the task of discovering the course of this development. As we examine the writings of the New Testament in pursuit of this task we are conscious that we have very little firm ground under our feet. As far as real history is concerned, we have one book which covers only the first thirty years of the period in question. Beyond this we are dependent upon a number of letters, which of course are not generally concerned with Church organization, and, when they do touch upon it, assume a knowledge of the subject on the part of the recipients, which knowledge may be the very key we require to make things plain for ourselves. Moreover, it is impossible for us to be certain of the exact dates of the documents we are dealing with, and this is important for our inquiry.

The Acts knows only 'presbyters' and 'bishops' so far as official titles are concerned, for there is no mention of 'deacons.' Many of St. Paul's letters are silent on the question, though we cannot assume from this that local ministries were unknown in the Churches to which he wrote. The

circular letter known as Ephesians speaks of 'pastors' and 'teachers' who may belong to the local as opposed to the general ministry. The pastorals know 'bishops,' 'presbyters,' 'deacons,' and possibly 'deaconesses' and 'widows.' Philipians is most definite with its 'bishops and deacons.' Outside the Pauline canon Hebrews speaks of 'rulers,' and St. James and St. Peter of 'presbyters.'

At the close of the tunnel period we have the Johannine writings, which give us little help towards the solution of the problem. Nothing can be argued from the 'angel' in the Apocalypse, and the second and third epistles speak only of 'presbyters.' Beyond this there is a hint in the third epistle of a kind of *primus inter pares* among a group of presbyters, who was wrongly exercising the power of excommunication.

Outside the New Testament the Didache is as definite as the Philippian epistle in emphasizing 'bishops and deacons,' and Clement speaks of 'bishops,' 'presbyters,' and 'deacons.'

Putting on one side the less frequent terms, 'rulers,' 'pastors,' and 'teachers,' we have three words, *ἐπίσκοπος*, *πρεσβύτερος*, and *διάκονος*. As used in the first-century writings, do they represent three offices, or are *ἐπίσκοπος* and *πρεσβύτερος* identical? If they are identical, in what sense are they so? The first of these questions we can regard as settled, for it is now generally conceded

conservative critics. The Pauline Churches knew bishops and deacons. Why should the epistle give us the general name and then speak of one particular class inside this general ministry and not of the other? If 'presbyter' was a general name, and 'bishops' and 'deacons' arose out of the presbyters, then so soon as bishops were constituted in any body of presbyters so soon would deacons arise as the residue of presbyters who did not become bishops. The rise of 'bishops' and 'deacons' should be simultaneous, but everything points to the fact that the diaconate was a later development.

But the strongest argument against McGiffert's theory is in the fact that what he says could not happen, if his theory is correct, actually does happen. He says 'we could never find "presbyter and bishop," "presbyter and deacon," but we should expect to find the specific terms thus co-ordinated, "bishops and deacons."' This works out so far as the New Testament is concerned, but in Polycarp we actually get one of these combinations which McGiffert regards as impossible if his theory is true: 'being subject to the presbyters and deacons.'¹ This is an epistle written to the only Church which in the New Testament is addressed as having 'bishops and deacons,' and it is difficult to put any other interpretation on the facts than the one that 'presbyters and deacons' in Polycarp is equivalent to 'bishops and deacons' in St. Paul, and that 'presbyter' is identical with 'bishop,' but not with 'bishop + deacon.'

The significant thing is, I think, that we never get the combination 'presbyters and bishops,' but we do get 'presbyters and deacons'; that we never get 'presbyter' and 'deacon' used interchangeably in a single passage, though we frequently get 'presbyter' and 'bishop' so used. Everything, therefore, seems to point to the fact, which has been generally conceded, that 'presbyter' and 'bishop' are at first interchangeable terms, and that 'deacon' represents a lower order of the ministry: or, in other words, to the fact that the earliest form of local ministry was one of two orders, presbyters (bishops) and deacons, and not one of two orders included in the presbyters thus:

Presbyters = Bishops + Deacons.

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¹ Polycarp to the Philipians, v.

The Angel of God.

IN reference to the article which appeared in the May number of THE EXPOSITORY TIMES headed 'The Angel of God, or God the King,' the following observations may be of interest:

First, it should be observed that the two words, the one for 'angel' or 'messenger' and the other for 'king,' are not so similar as might be supposed by any one who judged by the way they were transliterated in the article. 'Malach' and 'Melech' seem the same, except for the vowels, and we know that the Hebrew vowel pointing is of recent date. But, in reality, the words are not so similar, since the word for angel or messenger has an א which does not occur in the word for king—thus—מלאך (messenger): מלך (king). It is a curious thing, however, that this א has been inserted in the word for kings in 2 S 11¹, 'the time when kings go forth to war.' This is due to an error of a transcriber, and may indicate that the words were unintentionally altered in the few places where such alteration may have taken place. One such passage was mentioned in the article, though it should be pointed out that in 1 Ch 21²⁰ the LXX reads 'king' instead of the Hebrew 'angel,' 'angel' being evidently a mistake, as the reading 'king' corresponds with 2 S 24²⁰, and refers to David.

In their origin the two words are almost of opposite meaning. מלך, meaning to 'reign,' is cognate with the Syriac word meaning to 'consult.' In contrast with this, the word from which 'angel' or 'messenger' comes, מלאך, is the same as the Ethiopic word which means to be sent as a messenger, to be sent to wait upon, or to be a servant. So then the two words mean—the King Who serves! How different to the idea of God as an Eastern despot. The way was being prepared for 'the Servant of the Lord,' Who girded Himself and washed the disciples' feet, and said, 'He that hath seen Me hath seen the Father.'

The article is ingenious, yet all the facts of the case are met by acknowledging that there may have been some confusion due to the similarity of the two words, but that both words show a true conception of Jehovah, 'the Angel of the Lord' being the Second Person of the Blessed Trinity, Who was 'the Word of God,' and appeared and spoke to man before He was born of the Virgin Mary.

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Entre Nous.

TWO TEXTS.

Heb. xi. 13.

We say of a man in praise of him that 'he is as good as his word.' And a fine thing it is to have earned such praise. But what the Bible says of God is that 'He is better than His word.' You may break your word, that is, if you break it in order to do something better. You must not go back on your word.¹

² Co 3¹⁸.—'But we all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory.'

In these words the temporary reflection of the Shekinah in Moses' face is contrasted with the permanent and complete illumination of the Spirit. They form the climax of a passage which, full of mystery and splendour, leads us up to those things which eye hath not seen nor ear heard—to that beatific Vision prepared for God's unfeigned lovers, who shall shine with His own likeness because and when they 'see Him as He is.'

St. Paul's inspired and inspiring words bring back to mind the swift upward movement of Dante's *Paradiso*, where the spirit mounts from sphere to sphere, from glory to glory, impelled and wafted by the sheer force of Love, till at last, in face of the Triune blessedness, it is plunged into an ineffable joy and wonder—ineffable because, as he says, 'as it draweth nigh to its ideal, the object of its longing, our intellect sinketh so deep that memory cannot go back upon the track.'²

SOME TOPICS.

The Book of Ruth.

Few are the men whose sermons will stand the cost of publishing now. One of the few is Dr. John A. Hutton. He gets all his sermons published—the publishers apparently running after him for them. This season's first volume is called *The Victory over Victory* (Hodder & Stoughton; 7s. 6d. net). The meaning and application of that title you may think about and settle. It is enough here to refer to one sermon and one illustration in

it. The sermon is on the Book of Ruth. No, it is not. It began to be but ended without being. And is so much rarer on that account. But this is the illustration:

'I remember, away back in my boyhood, sitting in church one summer morning. It was a scene typical of those days. A well-filled house, the people hushed and docile, taking part in matters which in the nature of things were for the most part beyond them, as indeed they are for the most part beyond us all. The preacher, a grave figure, well on in years, speaking with authority and sobriety—I do not know of what. But everything was as it should be, for even after all those years I recall it as a good and serious hour. But what distinguishes that day from all others in my recollection is this, that suddenly a great cream-coloured butterfly began to play about the old man's head. It did not trouble him, as men of our nervous and self-conscious time would have been troubled. For why, indeed, should it trouble him? There were few organs in those days; there was none there, and the butterfly took the place of the Anthem and the Gloria, supporting the old man's thesis, I have no doubt, as I should have known had I been old enough to know anything.

'The Book of Ruth is a butterfly blown in from the Garden of the Lord. There it darts and flickers amid the solemnities of the context, heedless of the thunders of Sinai and the rise and fall of Judges and Kings, singing the Lord's Song in a strange land, disposing us to forget the disheartening things that are obvious; and all this, not idly, but honourably, by falling back upon other things which will be here when we are gone, and when the Irish question has been settled, and when Russia has forgotten the horrors of her late delirium, and battle-ships will be seen only in drawings and models in museums of antiquities. "If you would have your songs endure, build on the human heart." "Ruth" is built plumb on the human heart.'

That Sixpence.

'The extraordinary idea, originated and maintained by Cockney comic papers and Cockney music-halls, that the Scot is a mean fellow to whom the spending of a sixpence is pain, is about as wide of the truth as it is possible for a popular fallacy

¹ J. A. Hutton, *The Victory over Victory*, 41.

² L. Ragg, *Dante Alighieri*, 1.

to reach. In my experience, which is considerable, the Scot, in the matter of generosity, is distinctly ahead of either the English, the Welsh, or the Irish; but he is a hater of waste and loves driving a hard bargain. In no section of the British Isles, outside of Scotland, have I come across men of the humbler classes who will do one laborious service without any expectation of reward. I have met that spirit in Western America and Western Canada, but nowhere in the British Isles except in Scotland. The outstanding generosity of the Scot is always in full evidence on the occasion of any national subscription for charitable or patriotic purposes. On such occasions Glasgow's contribution is invariably ahead of that of any other town in the kingdom."

'I was at one time, for a year or two, a regular attendant at the Scotch Presbyterian Church in Pont Street. When it so happened that Dr. M'Leod was called upon to make a charitable appeal from the pulpit, the response was such as absolutely to stagger one who was only accustomed to the miserly silver and copper offerings with which the pious besprinkle the plates in English churches. It was rare at St. Columba's to see anything less than gold, while five-pound notes and cheques rose in such disorderly profusion from the plate that, in the end, the substratum of gold was completely hidden. Think of that, you comic-paper artists, who think twice before putting sixpence in the plate!' ¹

Sin and Conservatism.

'The one department of human activity in which there has been no progress is sin. There are only ten commandments, and having broken them there is nothing to do but to break them again. In all other directions the race has improved; for we have railways instead of horses, typewriters instead of quills, steam radiators for open fires, not to mention washing-machines, telephones, matches, democracies, soda-water, rubber heels, and hatpins. But men are getting drunk nowadays on Clark Street, Chicago, and in the lobster palaces of Broadway, New York, and along the Boulevard Poissonnière, in Paris, just about as Noah did when he stepped from the ark and found the bottle. The painted ladies of our day have hardly improved upon Thais, Lais & Company. The modern murderer goes about his work very much after the manner of

Cain; the latest domestic scandals in Kansas City or Pittsburgh follow the lines of David or the wife of Marcus Aurelius; and the liars and thieves of Chicago and St. Louis have advanced none beyond Ananias and Judas.

'Hell is objectionable principally because it is such a bore. People go there in droves, each because the other goes. When a man starts for heaven he has to break away and fight, and consequently amounts to something. The longer I live the more I am amazed at the limited intelligence that can keep interested in wickedness, and the more I marvel at the sheer creative genius and resourcefulness needed in just being good.'

That short essay is taken from Dr. Frank Crane's new volume. It is a fair example. The reference to 'getting drunk' seems to be out of date, but that does not affect the essay. The variety of topic in the volume, of which the title is *Human Confessions* (John Lane; 6s. net), is very great. And although Dr. Crane is a Doctor of Divinity they are not treated theologically. Nor are they always ethical. The best of them all are the long addresses to boys. These addresses have in them the making of many children's sermons.

Fuller's Soap.

'When Mr. Peck came to Whale River, he endeavoured to institute a reform along the lines of a well-known proverb. He conceived the heroic project of inducing the Eskimos to wash, a thing they had never thought of doing in their lives. With this end in view, he gathered some of the men in his own little room, initiated them into the mysteries of the art, and then left them alone for a while. On his return he was unable to discover a single "shining face" among them, yet, strange to say, scarcely a vestige of the large piece of soap remained. By dint of cross-examination he found out that this had been divided amongst them and eaten!' ²

Marrying, yes, but giving in Marriage?

'The trip had been a very trying one in every way, and my fiancée had suffered greatly. When we were walking up to the fort one of Mrs. Spencer's little girls rushed into the house to her mother, and

¹ Lord Ernest Hamilton, *Forty Years On*, 144.

² J. Lofthouse, *A Thousand Miles from a Post Office*, 14.

said, "Oh, mother, what a narrow wife," meaning how very thin and poorly my future wife looked. In talking over affairs that night, a peculiar dilemma arose. Very briefly it was this. Mr. Winter, who we had also expected was coming out by the ship, had not arrived; his wife had been ill and his furlough had been extended. Who was to marry us? I was the only minister in the whole of that north country. The young lady was very naturally greatly troubled at this state of affairs after a journey of 3000 miles in a small whaler. She asked me if there was not, at least, a Methodist minister within reach who could tie the knot. I told her there certainly was, but unfortunately he was quite 700 miles away, a six weeks' journey without any possibility of returning for, at least, a year. To this she replied, if that was the case, the only possible course was for her to return to England as she had come. This plan I most emphatically vetoed. "Here you are," I said, "and here you will remain; if there is no other way out I shall perform the ceremony myself." This I knew had been done before in the north, and I was quite willing to test the legality of the question if there was no other way out of the difficulty.¹

NEW POETRY.

F. Crawford Burkitt.

Did you know that Professor Burkitt was a poet? Of poetry of his own he may have a drawerful. Meantime he has rendered *Ecclesiastes* into English verse (S.P.C.K.; 1s. 6d. cloth, 6d. paper). Take the Prologue for example (Ec i²⁻¹¹), noticing that he prefers 'bubble' to 'vanity,' and gives good reasons in the Preface for his preference.

Bubble of bubbles! All things are a Bubble!
What is the use of all Man's toil and trouble?

Year after year the Crop comes up and dies,
The Earth remains, Mankind is only Stubble.

The rising Sun will set and rise once more;
The Wind goes roving round from Shore to
Shore,

From North to South it goes, and round and
round,
And back again to where it was before.

¹ J. Lofthouse, *A Thousand Miles from a Post Office*, 50 f.

All rivers run into the Sea we know,
And yet the Sea doth never overflow;
Back to the place from whence their Waters
came
By unknown Channels must the Rivers go.

The weary Round continues as begun,
The Eye sees naught effective to be done.
Nor does the Ear hear aught to satisfy—
There's nothing, nothing New under the Sun.

Something (they tell us) really New at Last!
Why, surely, it was known in Ages past;
The Memory has faded, that is all,
And all our Lore will vanish just as fast.

Anita Moor.

Sonnets, by Anita Moor (Constable; 5s.). Arnold Bennett declares: 'It is impossible to put music into words.' But that is what Mrs. Moor has done; and more than that, into sonnets. Some of the sonnets are descriptions of her husband's works, she tells us, some of them are 'only the passing pictures they awakened in one listener's mind.' Well, we have not the music here, but we have the words. We have the poetry—as this on the

STABAT MATER.

Beside the foot of Christ's most lonely Cross,
Her weeping soul pierced by the sword of grief,
The Mother stands, afflicted in her loss,
Helpless to give her dying Son relief.
O tender Mother, see we bring our tears!
We lift our voice with many a fervent sigh!
Tormented, torn, and mocked by scoffs and
jeers,
Forsaken in His grief she sees Him die.
Great Virgin, fount of Love! By Jesus' death
Give us of burning love and grief our share.
O Jesus! grant that after our last breath
The palms of victory in our hand we bear.
Saved from the flame of wrath that never dies,
Grant us the glory of Thy Paradise!

Marian Hockliffe.

Five poets—F. S. Robinson, Emily Upcott, Lewis E. Upcott, Marian Hockliffe, and E. Hockliffe—have together formed *A Rhymer's Ring* (Blackwell; 6s. net.). The volume is artistically bound and deserves the art and interest spent on

it. Pleasant would it be to quote one poem from each of the five poets, but this, and a short one it is, must be taken as taste of the feast awaiting those who read the volume :

IN THE FEN COUNTRY.

There in the wide, far-spreading fields it lies,
A pool of water ; neither tree nor reed
Is near to lend its beauty, but its face,
Turned smiling upward, gathers from the skies
Their daily splendour, and in very deed
Brings down God's Heaven to earth. So by His
grace
Eyes that gaze upward win a deeper hue,
Refluence of glory hidden 'neath the blue.

G. A. Studdert-Kennedy.

The Rev. G. A. Studdert-Kennedy, the author of *Rough Rhymes of a Padre* and other books of the kind, has now published *Songs of Faith and Doubt* (Hodder & Stoughton ; 2s. net.), which, in spite of its title, is also somewhat of the same kind. Especially so, the Bolshevik's Speech :

Be kind, contented, honest citizens ;
Come into church and hear the parson preach,
And do as you are told, then when you die
You shall sit on a golden throne and play
An angel's harp. Just think of that when cold
And hungry you creep off to bed at night.
Such thoughts will surely keep you warm and
feed
Your kids.

And much more. There is then the Christian answer :

He knows the weekly wage
That will not buy them bread, the empty grate
Whereon no kettle sings. He understands
Love's bitterness, and even thro' fierce hate
Can hear Love call, and see its helpless hands
Held up in prayer. God was a man. He knows.
And lo ! the answer comes, the spirit moves
Upon the waters of the world. Love grows
To grace, and growing breaks the ancient grooves
Thro' which it ran to waste. A larger hope,
A wider vision dawns upon man's thought.
I see a million hands held out to grope
Their way into the light, the light that fought
The powers of darkness when the living Word
Took human flesh.

NEW POETRY.

Arthur Melville Clark.

Is Mr. Arthur Melville Clark, M.A., a poet? He is a critic of poets. He has written a book on *The Realistic Revolt in Modern Poetry* (Blackwell ; 2s. 6d. net). His charges are two. First the realistic poets are contemptuous of tradition. This charge he illustrates from Mr. Orrick Johns :

This is the song of youth,
This is the cause of myself ;
I knew my father well and he was a fool,
Therefore will I have my own foot in the path
before I take a step ;
I will only go into new lands,
And I will walk on no plank-walks,
The horses of my family are wind-broken,
And the dogs are old,
And the guns rusty ;
I will make me a new bow from an ash-tree,
And cut up the homestead into arrows.

The other charge is that the realism of the modern poet is not poetry. Mr. Clark insists that poetry must lift up. Some modern realistic poets deliberately drag down, while some leave us where we were. The illustration here is from Mr. Sandburg. It is part of a long description of an American 'city' :

a spot on the map
And the passenger trains stop there
And the factory smokestacks smoke
And the grocery stores are open Saturday
nights
And the streets are free for citizens who vote
And inhabitants counted in the census.
Saturday night is the big night.
Main street runs through the middle of the
town,
And there is a dirty post office
And a dirty city hall
And a dirty railroad station.

H. Lang Jones.

Mr. Lang Jones in *The Outer Courts* (Blackwell ; 4s. 6d.) is much interested in those primary sources of poetry which we call the senses. He

sees, he hears, and especially is he thankful that he smells.

Life wouldn't be life without all these;

And, Sir, when it comes to a *rose*—

Why, it makes you want to go down on your knees,

And thank God for your nose!

So whatever he is he is original. He sees for himself, hears, touches, tastes, smells for himself. And yet it is he that writes this:

PLAGIARISM.

These thoughts I seek to clothe in rhyme—

Are they my own?

To none have they occurred in time

Save me alone?

Do I but copy patterns wrought

By hands more deft?

Will men detect in this my thought

Unwitting theft?

Thus musing on a summer eve

Beneath the sky,

Comforting answer I receive

From moon on high:

'Am I less lovely in your sight,'

I think she says,

'Because I shed on you the light

Of borrowed rays?'

J. H. Corby.

Although Mr. Corby is a philosopher—see his poem on 'The Passion of Life':

The nightingale, whose voice doth start

Across the dark so full and sweet,

She hath no passion in her heart,

But happiness complete.

'Tis in the listening poet's breast there stirs

The breath of passion, and he calls it hers.

Though he is a philosopher, we say, he writes easily and simply. Thus:

THREE KINDS OF MORTAL MAN.

Three kinds of mortal man there be,

Children of heaven, earth, and hell.

The fortune-favoured do not see,

But those in trouble know them well.

One kind sees you, his fellow-man,

Thigh-deep in sorrow or in sin,

And runs as quickly as he can

To shove you down and tread you in.

The next, more mercifully made

(And most of all the race are these),

In office hours will give you aid—

Chiefly advice—for proper fees.

But real, though rare, is kind the third,

Who—may God's mercy keep him whole!—

By inward impulse queerly stirred

Will leave his lunch to save your soul.

The title of the book is *Out of the Forest* (Blackwell; 2s. 6d. net).

Amy Key Clarke.

A true poet undoubtedly is Miss Clarke. The title is *Poems* (Blackwell; 4s. 6d. net) and the book deserves that proud title. Take this:

SECOND THOUGHTS.

'All men are poets,' though their lips

Are schooled to shame of poetry,

As, bound to shore, the seagull dips

No plume above the rolling sea.

'All men are lovers.' Though askance

They gaze on heavenly love of old,

His quenchless fire and laughter dance

Behind their crooked eyes and cold.

'All men are dreamers'—though the dream

Is shorn of wings, attired and shod,

And on the highway dares not seem

To have beheld the face of God.

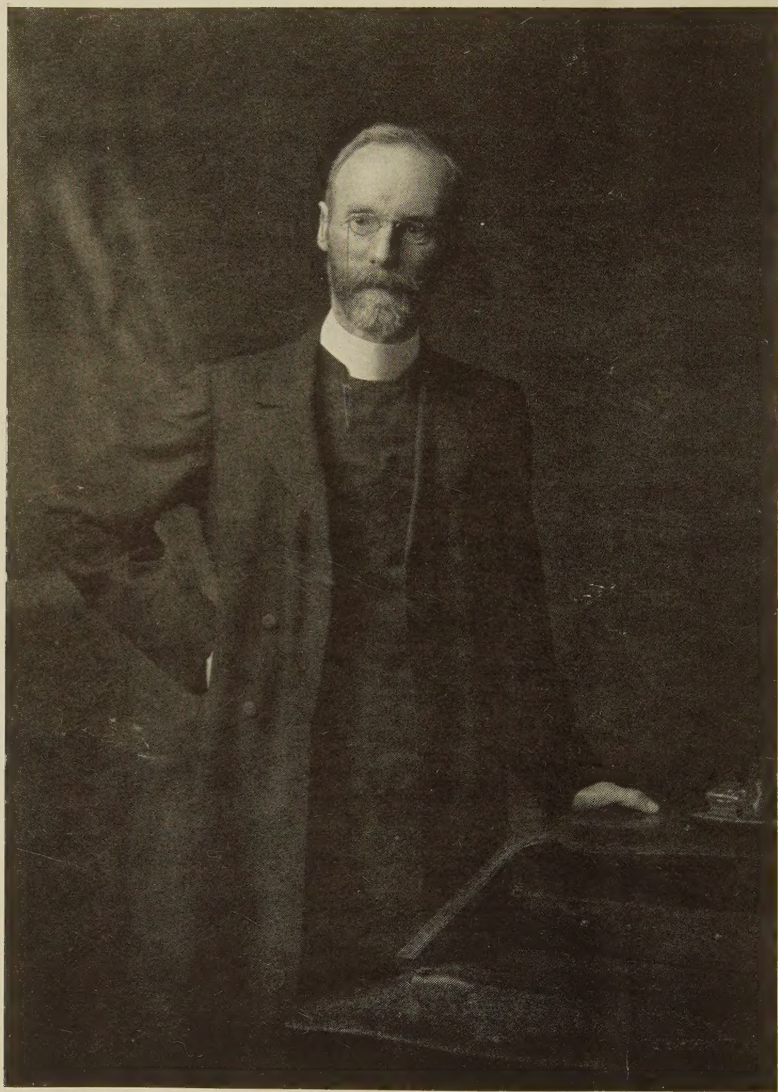
The poet, lover, Christ in man

A thousand times condemned to die,

Declares it true since time began—

'All men are what they crucify.'

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Yours very sincerely
James Hastings.